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# The Voice

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## Missions Pushed by Pope

ROME—(NC)—With the repeated encouragement of Pope John Paul II, missionary activity has continued to grow, according to a report by the International Fides Service.

In messages given throughout the year, the pope asked the church to respond to its missionary duty and emphasized the missionary aspect of priestly and Religious vocations, said Fides.

Fides, news service of the Vatican Congregation for the Evangelization of Peoples, issued a special report reviewing missionary activity since October 1978. Here is a summary of the Fides report:

**IN AFRICA**, important political changes opened the way for church and missionary activity, Fides cited the end of the harsh dictatorships of Idi Amin in Uganda and of Francisco Macias Nguema in Equatorial Guinea. The holding of democratic elections in Ghana and Nigeria were also called hopeful signs.

Catholicism is celebrating its

100th year in Zimbabwe Rhodesia in 1979. Because of tensions in Zimbabwe Rhodesia, celebration of the 100th anniversary has been subdued, however.

While the government of Prime Minister Abel Muzorewa has authorized the return of missionaries to Zimbabwe Rhodesia, the daily increase of violence is paralyzing the church's pastoral activity in rural areas.

In South Africa, the racial policy of apartheid—strict segregation—is continuing to create conflicts of conscience in the church.

In Mozambique, the Marxist government has clamped down on religious activity by closing some churches and allowing some local restrictions on prayer in common. Searches of religious residences also take place.

Bishops in Mozambique have condemned the social conditions in the country, especially in rural areas, and called on the Christian communities to give witness to their faith even in the midst of dangers. Bishops in Angola also have condemned the violence and the rules governing missionaries in their country.

In Asia, the overwhelming problem facing governments and the church is the exodus of thousands of refugees from Vietnam, Cambodia and Laos. The Catholic Church, a minority in Southeast Asia, has appealed for refugee aid.

**CHINA IS** showing signs of liberalizing its attitude toward religion, giving the pope reason to hope for further positive develop-



A Cambodian mother sheds a tear as she holds her 2-year-old son in a refugee camp in Thailand. Massive starvation is haunting Cambodians and the Catholic Church and other agencies are sending in millions of dollars worth of food, and millions more are needed.

### ALL SAINTS

Archbishop McCarthy will celebrate Mass at 10 a.m. in the Cathedral Nov. 1, All Saints Day.

### ALL SOULS

Masses commemorating All Souls' Day will take place in the Catholic Cemeteries of the Archdiocese on Friday, Nov. 2, at 11:00 a.m.

The Catholic Cemeteries are: Our Lady of Mercy, 11411 N.W. 25 Street, Miami; Our Lady Queen of Heaven, 1500 S. State Road 7, North Lauderdale; and Our Lady Queen of Peace Cemetery, 10941 Southern Blvd., West Palm Beach.

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## 'Now' Issues at Charities Meet

KANSAS CITY, Mo. (NC)—The 65th annual meeting of the National Conference of Catholic Charities was catapulted into national prominence by major addresses given by President Carter who called for a federal Office of Families and Vernon E. Jordan Jr., president of the National Urban League, who attacked black leaders for opening talks with the Palestine Liberation Organization.

The meeting also harvested an array of equal rights ideas and policies for women, rural residents and the family.

The highlight of the conference

was the address on Oct. 15 by President Carter, in which he announced the formation of an Office for Families within the new Department of Health and Human Services, formerly the Department of Health, Education and Welfare.

"This office," he said, "will provide the focal point for the development of federal policies and programs affecting families. It will be deeply involved in implementing those regulations and recommendations that are generated by the White House Conference on Families."

Rashey Moten, executive director of Catholic Charities in the Kansas City-St. Joseph Diocese and an advisory board member of the White House conference, was pleased with the announcement.

"This new agency will provide a focus of interest on families that wasn't in the government before," he said.

President Carter also announced that Cambodia would receive \$7 million in U. S. aid to help alleviate famine in that country.

In his talk, Carter listed the ways he felt his administration had sought "to preserve and protect"

the family, including legislation to combat child abuse and discrimination in employment because of pregnancy. He also mentioned removal of some "anti-marriage" features of Social Security.

On Oct. 13, Bishop Howard Hubbard of Albany, N.Y., opened the four-day conference with a call for increased personalization in social work, setting the mood for the 323 registered delegates. "The first basic principle that, I believe, underlies your work is that your mission as part of the Catholic

(Continued on Page 10)



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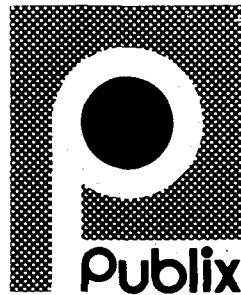
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**Archbishop Edward A. McCarthy**  
President, The Voice Publishing Co. Inc.

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**Gerard E. Sherry**  
Executive Editor

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# OFFICIAL

## My beloved in Christ:

The people of our nation have recently experienced a great grace. The Vicar of Christ has been among us. He came with words of peace and hope and love. And he won our hearts. He came to give us a renewed vision of who we are as Catholics, of our extraordinary destiny, He came to call us to recommitment to our Catholic Faith and to rally us to new heights of Faith as we move ahead. He reminded us, in his poetic words, that "We stand in front of our future."

My beloved, we of the Archdiocese of Miami can assure the Pope that we are ready to respond. For many months the priests, religious and lay leaders of our Archdiocese have been planning a great new effort of spiritual growth in Christ. It will enrich the lives of all of us. It will build on the gifts we have inherited and on the marvelous continuing religious life and ministry of the priests, religious and faithful of the Archdiocese. It will respond to the needs of the faithful expressed during our Holy Year consultations. It will call upon the services of the faithful offered during the Stewardship campaign of Time, Treasure and Talent.

I refer to the Evangelization effort of the Archdiocese of Miami, which is today being announced and launched in direct response to the visit of His Holiness.

Pope Paul, in calling for Evangelization, defined it this way:

"Evangelization means bringing the Good news into all strata of humanity, and through its influence transforming humanity from within and making it new. The Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people, as well as the activities in which they engage, their lives and concrete surroundings." (Evangelii Nuntiandi, Chapter II, Par. 18)

Evangelization is as old as the Church. It simply means proclaiming and living Jesus Christ. Yet, Evangelization also is something new in the sense that the Popes have called upon all Catholics to intensify at this time their efforts to proclaim and live the Gospel of Jesus Christ.

The Archdiocese Evangelization program which we are launching today will urge and assist parishes, organizations, families and individuals to take a hard look at themselves, to ask how well they measure up to the standards set by Jesus and proclaimed by the Pope. We will be asking what needs to be done to improve. We will also be reaching out to reconcile those of our Catholic brothers and sisters who have become alienated from us in the Church, and we will be inviting those without a Church to share our blessings with us.

We will be making every effort to respond to those, especially the young, who challenge us for not seriously living the beautiful teachings of Christ that we profess. We will be trying to assure that, while addressing community concerns of our day over social justice and human rights, we are not failing in our commitment to a sound religious spirituality. We will be attempting to reverse the frightful influence of materialism, secularism and indifference to religion that is a scourge of our times.

The renewal of the Church will center in the parishes, for it is there that the needs of the people are best identified and responded to. Apostolic movements and organizations will be invited to discover and rediscover their true Christian purpose and to participate in this united effort. We intend to approach our renewal systematically, in a program that will extend over five years. First, attention will be directed, especially during the Year of the Family 1980, to helping families renew themselves in the spirit of the Gospel. We will then work together in successive stages to build Christian community, to develop faith, to improve our lives of prayer, to live out the love of Christ more genuinely and, finally, to develop in every Catholic a sense of calling, or responsibility for building the Kingdom of Jesus.

Meanwhile, we will also be reaching out to those who are inactive Catholics in a spirit of love, understanding and reconciliation. And we will be inviting those who have no



Four retired priests lunch with Archbishop Edward A. McCarthy in his residence last week. They are, left to right, Redemptorist Father Philip Bardeck, Father John C. Vann, Msgr. James F. Nelan and Father Lamar Genovar. Over the next several weeks similar luncheons for retired priests will be held at the Archbishop's residence.

## Archbishop Honors Retired Priests

Archbishop McCarthy in a salute to the retired priests, and in recognition of their services to the Archdiocese, has been holding luncheons for them during October.

ON OCT. 9, Father Luis Altonaga, Father Jose Hualde and Father Maximiliano Perez lunched with the Archbishop at his residence.

A similar luncheon was held Oct. 17 when Msgr. James F. Nelan, Father Lamar J. Genovar, Father John Vann and Redemptorist Father Philip Bardeck, dined with the Archbishop at his residence.

ANOTHER LUNCHEON was held this week when Father Francis Dunleavy, Msgr. Peter Reilly and Father Patrick Murray visited the Archbishop at his home.

The last luncheon is scheduled for October 31, when Msgr. James F. Enright, Msgr. Michael J. Fogarty and Father Timothy Geary have been invited to dine with the Archbishop.

THERE ARE almost 50 retired priests of the Archdiocese, some living in South Florida. Others are in various parts of the nation and Europe. They represent many nationalities and several thousand years of accumulated service to the people of God in South Florida.

### Drug Education

The dilemma of drugs in the school environment will be examined in depth in a "Conference - Workshop on Drug Education" to be held at the University of Miami's Whitten Student Union, Saturday, October 27. Purpose of the workshop is to aid educators, parents and students in coping with the drug sub-culture. Registration fee is \$45. Call 649-0628 to register.

religion to share with us the graces that are ours.

I am asking at this time that the following steps be taken:

1. That between now and Advent, efforts be made in all parishes and Catholic organizations to develop a deeper understanding of the meaning and purpose of Evangelization and a commitment on the part of all members to participate in this movement of the Spirit.

2. That in every parish a Commission on Evangelization be established to advise and assist the Pastor in developing a parish program of Evangelization.

3. That we prepare spiritually for this period of God's grace by persistent prayers in the parish and in families, and by acts of penance. I ask that, as an expression of our earnest dependence on indispensable divine assistance, we re-introduce voluntarily the practice of Friday abstinence, fasting and of other penances and alms giving.

In December, at a time to be announced, we shall have a Commitment Eucharist when the priests, religious and members of Parish Evangelization Commissions and other lay leaders will be invited to dedicate their efforts to God and pray for the blessing of the Spirit on work among us.

My beloved, Pope Pius XII once said the greatness and the difficulties of our times make it impossible for a true follower of Christ to be satisfied with mediocrity. As we initiate this historic massive effort to deepen our Faith life, and to reach out to those who are not of the Kingdom of Christ, let us commit ourselves as the Pope has by his motto, "totus tuus" - totally yours, O Lord.

The Pope has said: "We live in the Church at a privileged moment of the Spirit. Everywhere people are trying to know Him better, as the Scripture reveals Him. They are gathering about Him; they want to let themselves be led by Him. Now if the Spirit of God has a preeminent place in the whole life of the Church, it is in her evangelization mission that He is most active." (Evangelii Nuntiandi, No. 75). Let us surrender ourselves and our deeds to the Holy Spirit and to the loving intercession of the patroness of our Archdiocese, Our Lady of the Immaculate Conception.

Devotedly yours in Christ,

*Edward A. McCarthy*  
Edward A. McCarthy  
Archbishop of Miami

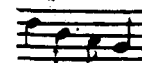
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Recent staff changes at The Voice include George Kemon as Feature Editor, Miss Kathleen McGowan, M.A., as Circulation Manager, and Deacon Jose Alonso, Editor of the La Voz section of The Voice. Mr. Kemon comes to us from Vermont where he was Managing Editor of the Vermont Catholic Tribune, newspaper of the Diocese of Burlington. Miss McGowan has taught in Archdiocesan schools and has a Master's degree in Library Science. Deacon Alonso is a native of Cuba and is the former editor of the Cuban magazine "Romances."

## Polish, Jewish Leaders Criticize Ethnic Slurs

NEW YORK (NC) — Leaders of the Polish-American and Jewish communities have expressed concern about the persistence of anti-Polish and anti-Semitic slurs in American popular culture.

In a statement issued in New York after a day-long consultation at St. Mary's College, Orchard Lake, Mich., leaders of the two groups asserted that these slurs do psychological damage, especially to young people, who are the victims of such defamation.

They announced plans for a joint study of the origins of anti-Polish and anti-Jewish attitudes in some sectors of

U.S. society.

The dialogue was organized by Father Leonard F. Chrobot, president of St. Mary's College, and Harold Gales, president of the American Jewish Committee's Detroit chapter.

The "Orchard Lake Statement" strongly rejected anti-Polish jokes spread through the media, particularly by comedians, and called for better judgment by media leaders in this regard.

It also disapproved of anti-Semitic manifestations in the general culture, including some anti-Jewish manifestations heard after the recent resignation of U.N.

Ambassador Andrew Young. Participants in the dialogue expressed hope that cooperation between black and Jewish communities would be restored. "In our pluralistic society, any breakdown of communication between any ethnic groups hurts all ethnic groups and the society as a whole," they said.

The Polish and Jewish leaders acknowledged that there has been considerable misunderstanding in both of their communities in the United States and elsewhere about the situation of the Jewish people in Poland, who were victimized by the Holocaust, the Nazi attempt to exterminate the Jews.

## Pope Stimulates Missionary Activity

(Continued from Page 1)

ments toward religious freedom for Catholics in China.

New laws in India and Indonesia have restricted missionary activity. There have been protests by the Catholic community in India, claiming the laws violate the principle of religious freedom declared in the Indian constitution. Ministerial decrees forbidding

evangelization to persons already belonging to a religion and restricting foreign missionaries and foreign aid provoked protest in Indonesia because the decrees appear to violate the constitution.

In the Philippines, the church is celebrating the 400th year of the Archdiocese of Manila in 1979 with efforts toward ecclesiastical renewal and an International

Mission Congress planned for December.

Fides reported that at the start of 1978, the world population was 4 billion, of which 739 million, (18 percent) were Catholics.

There were a total of 403,000 priests, 68,000 brothers and 940,000 nuns at the beginning of 1978. The number of priests in-

creased by 2,633 worldwide over the previous year. Of that increase, diocesan priests increased everywhere but Oceania. The number of order priests dropped everywhere.

The number of brothers dropped by 874 between 1977 and 1978, and the number of nuns decreased by 10,336.

### OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. MONSIGNOR JAMES J. WALSH - to Spiritual Advisor, House of Prayer "Mother of the Risen Lord", Still Point, Miami, effective October 16, 1979.

THE REV. VINCENT ANDRIUSKA - to Associate Pastor, Sts. Peter & Paul Parish, Miami, effective October 24, 1979.

THE REV. JAMES SHEEHAN - to Associate Pastor, Holy Spirit Parish, Lantana, effective October 24, 1979.

THE REV. JAMES J. DEVLIN, S.J. - Chaplain, Council No. 4955 of the Knights of Columbus in Pompano Beach.

### To The Schools

To give VOCATIONS the top priority they deserve, we are sending individual copies of this issue of THE VOICE to more than 3,000 Catholic high school and college students throughout South Florida.

Gerard E. Sherry, Executive Editor.



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# Fr. Kung Reviews Pope's First Year

NEW YORK—(NC)—Theologian Father Mans Kung, whose relations with the Vatican have been stormy, has made a first-year appraisal of Pope John Paul II in which he questioned whether the pope is as committed to rights within the church as he is to human rights in the world at large.

Father Kung's appraisal—which, he stressed, was interim—appeared on the opposite editorial page of the Oct. 19 issue of The New York Times. Swiss-born Father Kung is professor of dogmatic and ecumenical theology and director of the Institute of Ecumenical Research at the University of Tubingen, West Germany.

As the basis for his "fraternal critique", he took the qualities listed by an international group of theologians in a memorandum issued after the death of Pope Paul VI, entitled "The Pope We Need."

CONCERNING the first of the qualities "a man open to the world," Father Kung said: "Given all of the inevitable personal limitations, the pope from Poland radiates humanity...he feels, in an open and critical way, at home in the contemporary world. But is he equally critical and open in his own church, in the ecclesiastical institution?"

"Granted, he wants to be open to the signs of the times, but is he sufficiently familiar with the changing attitudes of people (and above all of younger women), especially concerning questions of faith and morality?"

Discussing the pope as "a spiritual leader," Father Kung praised him for having courage and being able "to encourage others, rather than merely scolding and admonishing." He said also the pope "possesses real authority, not only a formalistic, official and institutional but also a personal, objective and charismatic authority."

But the theologian asked: "Does he not, particularly in those questions where probably the majority, even in the Catholic church, is against him, issue decrees rather than give reasons, command rather than in-

spire, make lonely decisions in isolation rather than wrestle for common consensus in open dialogue? And this on such important questions as birth control, celibacy, divorce and the ordination of women."

Father Kung criticized the pope for being insufficiently familiar with recent developments in theology and for allowing the Vatican Congregation for the Doctrine of the Faith to conduct "inquisitorial proceedings" against several theologians in various countries.

Finally, on the pope as "a genuine Christian," Father Kung said: "Given his limitations, his faults and his deficiencies, this pope, who—we can be happy—claims to be neither a saint nor a genius wants to be a Christian in a genuine sense of the term: a person who in thought, word and deed is guided by the Gospel of Jesus Christ as the decisive norm of his life... ever aware that the church is not a bureaucratic organization, not a business enterprise, not a political party, but rather the encompassing community of believers." The theologian praised the pope for being committed to the repressed and underprivileged people of the world.

But, Father Kung asked: "Is the commitment in the church to human rights in the world honest, when in the church itself at the same time human rights are not fully guaranteed—for example, the right of priests to marry, as is guaranteed in the Gospel itself and in the old Catholic tradition; the right to leave the priesthood with official dispensation after a thorough examination of conscience (rather than the inhumane practice reintroduced by this pope of forbidding bureaucratically this dispensation); the right of theologians to freedom in their research and expression of opinion; the right of nuns to choose their own clothing; the ordination of women, as can certainly be justified by the Gospel for our contemporary situation, the personal responsibility of married couples for the conception and the number of their children?"



GRANDDADDY PUMPKIN — An old shriveled jack-o-lantern makes a spooky face as it rests atop a fence post on a Virginia farm. Old Jack may look grouchy but in his own way he will welcome all the little ghosts and goblins on Halloween night.

## Abortion Issue Distorts Elections, Fr. Hesburg Says

SOUTH BEND, Ind.—(NC)—The abortion issue is "greatly distorting the electoral process in America," said Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame, in a message to a national conference on abortion at the university.

In a written message to the conference, Father Hesburgh deplored that political candidates who "agree 95 percent with Catholic principles on social justice on most issues of public policy have been defeated by their opposition on this one issue and have been replaced by candidates who, agreeing superficially on this issue, disagree with us on almost every other issue bearing on justice and equality."

THE PURPOSE of the conference, Father Hesburgh said, is to "attempt to clarify the issue, to establish the facts, and, hopefully, to elevate the discussion from

inflammatory rhetoric on both opposing sides to some sober and reasonable conclusions."

Stanley Hauerwas, a professor of theology at Notre Dame, discussed why Christian arguments against abortion have failed. "By attempting to meet the moral challenge within the limits of public politics, we have failed to exhibit our deepest convictions" and thereby have not made "our rejection of abortion intelligible," Hauerwas said.

Christians' initial mistake, he said, is to presume that, in the deepest sense, Americans share a common tradition of similar human values. In fact, the United States today is a liberal, secular and pluralistic society whose most cherished value is the freedom of the individual, he said.

In this society, the discovery that Americans did not agree on the morality of abortion "caught

Christians by surprise and unprepared," Hauerwas said. "That we would be required to argue whether abortion as an institution is moral, amoral or immoral was simply unthinkable," he added.

"Most significant moral prohibitions do not need to be constantly rejustified or rethought," Hauerwas said. "They are simply part and parcel of the way we are." He suggested that one way of making Christian principles on abortion understandable would be to show how "the Christian way of life forms people in a manner that makes abortion unthinkable."

HAUERWAS CALLED on the churches to clarify why abortion is incompatible with a community based on God's promise to mankind through the calling of Israel and the life of Jesus. The Christian community respects life, he said, because it is a gift created by God.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

## Salute To Retired Priests

This week we publish a picture of retired priests lunching with the Archbishop at his residence. It gives us the opportunity to honor these men—both the secular priests, and those from religious orders, who have served the People of God here in South Florida.

Of course, few priests ever retire in the accepted sense of the word. They may give up their parishes or other duties; they may become pastors emeritus, or simple associates; but they never give up being priests. The order of Melchisedech is forever.

From what we know of the retirees among the priests, most of them offer their services to the nearest pastor. They help out in the parishes, especially at weekends—indeed, some are nearly as busy as when they were called "active" in the parishes they directed and in which they worked.

Not to be forgotten is the fact that many of our retired priests came to Florida when it was real mission country. They had to be men of steel and fortitude; they struggled hard and long to establish the Faith and to consolidate it. They moved with the times and adapted themselves to new circumstances, even in the difficult after math of Vatican Council II.

So, too, there are those retirees who are sick or infirm; they may not be able to perform much of their priestly functions, but they are witnessing and praying with and for us—and we must reciprocate in thankful memory of all their contributions to the strong, vibrant Church of South Florida.

We therefore salute all these retired priests, ask their prayers and blessings, and plead with the Lord that their closing years of service in his vineyard will continue to be fruitful, in peace and happiness.

## Missions

Famine and death in Cambodia; refugee despair in Laos; squalor and ultimate poverty in Hong Kong; hurricane destruction in the Dominican Republic; fratricide in Nicaragua and El Salvador, the Middle East and Northern Ireland.

One could go on in listing almost all parts of the world in which the real needs of human beings are not being met; in which the divine dignity and eternal destiny of peoples are being trampled underfoot.

In a sense, this is what Mission Sunday is all about.

That is why last weekend, Catholics throughout South Florida were urged to give to the Propagation of the Faith which serves the Missions of the Church all over the globe. We are confident that the generosity of our Catholic people in South Florida was again manifested when we responded to the annual appeal.

However, if you were away, or didn't go to Church, or just plain hesitated—there is still time to respond to the needs of Christ's poor by supporting the Mission Sunday appeal. Contact your pastor or Msgr. John J. Donnelly, Archdiocesan Director of the Propagation of the Faith Office at 6301 Biscayne Blvd., Miami, 33138.

There is always a special spiritual satisfaction in giving, opening wide the doors to Christ. All of us should be glad we gave. Giving is a unique kind of prayer.



"I THINK WE CAN TAKE THE COLLAR OFF IN ABOUT A WEEK, FATHER!"

## LETTERS TO THE EDITOR

### Greeley Replies

To the Editor:

I would like to respond with all due respect and admiration to Archbishop McCarthy's letter commenting on my recent column. I am delighted to learn that my observations do not apply to the Archdiocese of Miami.

However, I am a national columnist writing about the general condition of the American church and not about the conditions of a specific archdiocese. I'm afraid that I must say that my comments on the low ratings which the laity give priests on their sermons and their counseling skills are based on several different national surveys and their validity is beyond question.

I would be less than honest if I did not present these findings as a challenge to the presbyters of the country. I'm glad to learn that such a challenge is not needed in the Archdiocese of Miami. Doubtless there are other dioceses and archdioceses where it is not needed either, but I'm afraid the national picture on sermons is dismal.

Furthermore, I must also regretfully say that however much Miami may be an exception, the national situation with regard to clerical envy is also dismal. I wish this were not so but I would be remiss in my obligations to truth if I pretended differently.

Fr. Andrew M. Greeley  
Chicago

### Archbishop (Letter)

To the Editor:

I am very pleased that Archbishop McCarthy exercised his faculties as our Shepherd and rebuked Father Andrew M. Greeley.

On October 3, Fr. Greeley was present on the TODAY show, and his arrogance and rebellion again were highly evident and visible.

Father Greeley, well aware of Pope John Paul II's stand on Women priests, made the statement that he hoped the Pope would go back to Rome, "think about it, and decide to ordain women—the sooner, the better." I could scarcely believe my ears!

This is outright defiance of the Holy See, and yet this proud maverick remains in the Catholic

Church, continuing to cause dissension, "one rotten apple, to spoil the barrel."

Eleanor Meyers  
Lighthouse Point

### Ho-Humm

To the Editor:

It is dismaying to read articles in the Voice regarding Madalyn Murray O'Hair's activities, especially the attempts to curtail Our Holy Father's appearances in our country.

It is equally discouraging to hear the minimal responses from our people like "O'Hair's at it again. Ho-Humm!"

The atheists have successfully silenced the praying lips of Catholic children in neighborhood public schools. I wonder how, as a people who actively pray to God Almighty, we cannot be who we are simply because we find ourselves in the presence of those who believe differently or not at all. When I give a drink to thirsty brethren as the Spirit moves me, in my home, at a public school or on civic grounds, then there's love and God is love. What court order can decrease the fullness of who we are in Jesus without violating our freedoms? It is God Himself who gives us the right to live with Him each day on this earth.

So why do we believers have faith, but such little works? Isn't this contrary to other directives already written? Jesus may be in our hearts. Is He in our neighborhoods? Judge for yourself what is right by God. Our currency reads "In God We Trust." At least it did the last time I looked!

Barbara Schneeberg  
Biscayne Gardens

### Thanks

To the Editor:

St. William Church in Naples and its congregation wish to express their thanks for the fine half page writeup on the groundbreaking of our church.

I salute you and add my special thanks for such a beautiful spread.

Mildred Zins  
Naples





## At Last, A Good Catholic Novel

By REV. ANDREW M. GREELEY

Those who are interested in the Catholic literary tradition ought not to miss Kevin Starr's new novel "Land's End," a vast, page turning story of San Francisco in the 19th and 20th centuries.

If you think the meretricious flim-flam of James Carroll is great literature, I am afraid you won't like "Land's End." But if you believe there is a Catholic cultural heritage, if you are fascinated by sprawling, panoramic novels with death and birth, love and hatred, lust and tenderness, faith and ambition, success and failure, you will find "Land's End" to be superb entertainment and fascinating literature.

THE STORY is almost impossible to digest. It deals with two heroes: one, a 19th century Catholic intellectual who attended Harvard

and fought against Garibaldi in the papal Zouaves, a man fully and brilliantly aware of the embattled Catholic Christian heritage he is defending; the other, a somewhat mondescript 20th century San Francisco political administrator, a man who has inherited the shattered pieces, as it were, the great vision his predecessor had of enormous cultural renaissance affecting the whole Pacific basin and centered in the city of the Golden Gate.

The first hero is a man with great dreams that don't quite come true. The second hero is a man of almost no dreams at all who, much to his surprise, finds out that despite the absence of dreams in his life, there are nevertheless dreams coming true for him.

"Land's End" is a bitter, cynical, hopeful, pessimistic,

visionary novel. It is explicitly, avowedly, and unabashedly Catholic, and it very much reflects the personality of its author who, like the story, is substantially larger than life.

A sometime Harvard professor and aid to San Francisco Mayor Alioto, and now a columnist for the San Francisco Examiner, Kevin Starr is witty, outrageous, tough-minded, sentimental, compassionate, gentle, resolutely traditional and uncompromisingly modern. One might be tempted to compare him to Hilaire Belloc. I would say that Starr is far less defensive and, I think, far more sophisticated than the latter half of the Chesterbelloc.

BUT I DON'T like comparisons of contemporary American Catholic writers and English Catholic writers

of an earlier generation (though I will confess to being pleased as punch when somebody occasionally compares me to G.K.C.). Starr is American Irish, indeed San Francisco Irish, and less a product of an old literary tradition than perhaps the beginning of a new one. With his enormous talents and energies, Starr has a very promising future ahead of him — though he is likely to be patronized to death by hacks who review books for Catholic periodicals. With a few breaks, the author of "Land's End" may well become one of the most important American Catholic writers of our time — not that there is all that much to compete with.

"Land's End" is a book for reading on long and cold autumn or winter nights, a vast, moving and profoundly Catholic story. Don't miss it.



## American Journalists and the Pope

By REV GEORGE G. HIGGINS

"The profession of journalism seems...to attract people who are by temperament iconoclastic and cynical, or who become so under the conditions of their work."

So says James Hitchcock, professor of history at St. Louis University, in his forthcoming book, "Catholicism and Modernity."

Looking back on the coverage of Pope John Paul's recent pastoral visit to the United States, I would suggest that Hitchcock's sweeping generalization about the members of the Fourth Estate — which, believe me, was not meant to be a compliment — is, to say the least, a bit overdrawn.

It may or may not be true to say — as my good friends, Father Theodore Hesburgh and Father Andrew Greeley, have charged — that the media blew up some of the pope's statements on sexuality out of

all proportion. Whatever of that, however, it would be demonstrably contrary to fact and grossly unfair to the members of the Fourth Estate to say that they were "iconoclastic" or "cynical" in their coverage of the pope's trip to the United States.

As one who, for better or for worse, has long been addicted to reading every newspaper he could possibly get his hands on and who, like millions of other Americans, stayed glued to his television set during the pope's visit, I would say, to the contrary, that the thousands of journalists accredited to the papal mission went absolutely ga-ga over the pope and, far from being iconoclastic or cynical, were unashamedly sentimental not only about the man himself but, by and large, also about his pastoral mission.

NO PUBLIC figure in the history of the United States was ever

given more sympathetic and almost reverential treatment by American journalists. That goes for editorial writers and columnists as well as for reporters. Predictably, of course, the media will take a harder and less sentimental look at the pope's trip as time goes on. So will we all, I assume. Meanwhile, however, the fact remains that the coverage of both the man and his mission while he was with us in the United States was overwhelmingly, almost incredibly, sympathetic.

This being the case, I would hope that those who maintain that anti-Catholicism is a problem of major proportions in the United States will take another look at their cards. I know as well as the next man that there are still pockets of anti-Catholicism in this country. I also know that you cannot judge the mood of our people infallibly simply by analyzing their overwhelmingly

favorable reaction to the pope's visit.

Nevertheless — if I may borrow Hitchcock's terminology for my own purposes — I think that one would have to be "iconoclastic" or "cynical" to ignore or underestimate the changing mood of the country as dramatically exemplified by the unbelievably warm reception given the pope not only by the media but by the American people as a whole.

That doesn't mean that by this time next week or next year there will be no more anti-Catholicism in the United States. It does suggest, however, that those who single-mindedly specialize in ferreting out examples of anti-Catholicism ought to keep things in proper perspective and, above all, ought to cultivate a more relaxed and more sophisticated sense of humor lest they end up with an incurable case of paranoia.

## Questions about Catholic Baptism

By FATHER JOHN DIETZEN  
NC News Service

Q. I have several questions referring to Catholic baptism. Must there always be two Catholic adults to act as godparents, or is one Catholic adult and one non-Catholic sufficient? Or is either required to be a Catholic?

How can a priest from one parish tell me one thing and a priest from another say something different? Isn't the purpose of godparents to assure a Catholic education if something happens to the parents? (Wash.)

A. The rules of the church in these matters are very clear. At least one Catholic sponsor is required at a Catholic baptism. There is no age requirement for this sponsor, but he or she must

have already received the three sacraments of initiation — that is, baptism, confirmation, and the Eucharist.

Two Catholic sponsors are acceptable, of course, but are not required.

When only one Catholic sponsor is assigned, a baptized non-Catholic Christian may stand in place of the second sponsor. However, this non-Catholic is not a godparent in the canonical sense of the word, but is officially referred to as a "Christian witness" to the baptism.

Since all the above is explicit Catholic policy around the world, you shouldn't be receiving conflicting information from priests. Perhaps some of them are not familiar with church regulations on the subject, particularly in the rite of baptism itself and in the Directory for

Ecumenical Matters of May 14, 1967.

Though parents do hold the primary obligations for the religious upbringing of their children, baptismal sponsors are by no means without their own responsibilities unless the parents die. The baptism ceremony, in fact, directly asks the godparents if they are willing to help the parents in their duties as mother and father. This help may be given in various ways: by moral support to the parents, by staying close to their godchild in showing interest in his spiritual development, by perhaps a small gift on the anniversary of birth or baptism, and so on.

The introduction to the rite of baptism beautifully states that the godparent is "added spiritually to the immediate family of the one to be baptized and to represent mother church.

# About Sex Before Marriage

By WILLIAME. MAY

The church teaches that sexual union is not morally good for unmarried people. Today many people feel that this teaching is archaic and irrational. Although they might agree that promiscuous sexual behavior, since it leads to the exploitation of others and poses the threat of venereal infections, is not good, they hold that sexual union as an expression of a tenderness and concern can be morally good for the unmarried so long as it is "responsible." By "responsible," they mean taking care to prevent unwanted pregnancies and anyone from "getting hurt."

This "responsible-relational" understanding of the meaning of sexual union, while endorsed by many authorities in our society (including some Roman Catholic theologians) and encouraged by the media, seriously fails to recognize the deep significance of sexual union and the vulnerability of people.

Because we are sexual beings, we desire and need to reach out and be touched by others. Our need to share our lives with others is real. Among the ways, and there are many, in which we can reach out and touch another and be touched in return is to engage in sexual union. But this touch, so intimate and full of meaning, differs profoundly from holding someone's hand or head or body in an effort to encourage them or comfort them or share a joyful moment with them. For in this touch we are giving ourselves to another and being received by another. We are also sharing with another our awesome power to bring into being a person equal in dignity, value and vulnerability to ourselves. This touch is a life-or person- uniting touch and is, the same time, a life-giving touch.

The persons touched in this act are precious and irreplaceable, non-substitutable people. If the man and woman choosing to enter into this act are unwilling to receive each other as irreplaceable and non-substitutable beings for whom and with whom they will to live and share their lives and fortunes, then something is missing in this touch that ought to be there if it is to have the meaning it is intended to communicate.

If two people are unwilling to give themselves to and be received by each other as non-substitutable and irreplaceable human beings, this means that they are willing to put another in their place. There is no deeply personal commitment to the irreplaceability and utter uniqueness of each other. There is a failure to recognize the terrible vulnerability of the human person and the way in which sexual coition exposes the vulnerability of human persons. The meaning of this union has been trivialized. Sharing one's person comes to have the same

meaning as sharing a candy bar or cigarette.

There may, one can grant, be some tenderness evident in non-marital sexual union, but what tenderness is present exists not because the touch is non-marital but despite this fact. There is a pathetic poignancy and sadness. This is present (even if it is not subjectively experienced) precisely because those engaging in the "touch" are in principle substitutable objects and not irreplaceable and non-substitutable people.

Not even the technology of contraceptive devices can conceal the fact that this touch is life-giving. Contraceptives make sense, in fact, only because they are designed to make coition anti-life-giving. No male, from the time he reaches puberty until he dies, can choose to engage in this act without at the same time choosing to exercise his awesome power of giving life. He, of course, will bear as directly as will the women the consequences of this choice, and that is why contraceptives more burdensomely affect women than men. To pursue this aspect of non-marital sexual union would lead us too far afield. But from what has been said already, it should be clear that the touch of sexual union is one of profoundly human significance and meaning.

This meaning is what is at the heart of the church's teaching, for in this teaching the deeply human and personal significance of sexual union and of the irreplaceable attitude of tender relationality and responsibility in sex cheapens not only sexual union but the people whose lives are joined in it and who are brought into being through it.



BECAUSE WE ARE sexual beings, we need to reach out and be touched by others and to share our lives with others, and there are many ways in which we can do this. Among the ways in which we can reach out and touch another and be touched by another is to engage in sexual union. But this touch, so intimate and full of meaning, differs profoundly from holding someone's hand or head or body in an effort to encourage them or comfort them or share a joyful moment with them."

# I Love You, But Let's Be Sure

By T.J. MOORE

"Terry, there's something I want to discuss. You probably realize Jeannie and I are in love. The problem is that we're both a bit afraid of marriage, so we're considering living together." Jim's face was serious as he sat across the table from me in the quiet little restaurant.

"Are you asking for my opinion, Jim?" I asked. "Yes, I am," he replied.

"Why are you afraid of marriage?"

"The statistics of marriages that end up in divorce court are frightening. We'd rather be sure we're compatible, and it seems the best way to find that out is to test our relationship. After all, we are mature adults. And neither of us is forcing the other into this arrangement. We've decided, if we go through with it, that we'll work it out like a contract. We've outlined our responsibilities and have agreed to share household chores and expenses. We've agreed, too, to allow each other freedom," Jim explained.

"Well, I may as well tell you that I think you'll be making a terrible mistake if you go through with it. I've had too many friends who chose living together rather than marriage. They felt, too, they could live together without restrictions on each other. Tricia and Dave are a good example.

"Tricia was 20 and a junior at the university and Dave worked for a local computer company. Their plan was primarily for Dave to support Tricia until she finished school, then complete his education. There were to be no strings. Each was to be free to go where they wanted, with whom they chose and without explanation. They lived together for two years.

"During those two years, Tricia finished school. They had no real problems: They also did not spend much time together because they had alternate schedules. Dave worked from 3 p.m. to 12 p.m.; Tricia's classes were from 8:30 a.m. till 12 p.m. Moreover, to contribute her share Tricia worked Friday and Saturday nights. With Tricia's studying, attending class and working while Dave held his job, they rarely saw each other except in bed. Their arrangement worked so well that they decided to marry.

"The first year they were married, Dave completed his degree work and crossing of schedules continued. No problems were apparent.

"Signs of trouble came after Dave's graduation and subsequent employment. When Dave and Tricia began spending most of their free time together, arguments loomed on the horizon. At first they argued

about small things—caps left off the toothpaste, who was to do the dishes, why the apartment door was left unlocked—the thousands of tiny annoyances two persons must accept, each from the other, when two lives merge into one existence.

"As their fourth year together progressed, their focus of discontent changed from annoyances to more personal matters. Tricia began to resent the time they spent with Dave's friends because she hated to attend sports events or listen to political discussion. And Dave, in turn, detested rock concerts and hearing about the latest fashions. Their relationship continued to deteriorate. The more time they spent together, the more polarized their views seemed to become.

"Finally an argument over burned toast would become an accusation: '...that brunette you dated when I worked on Saturdays...' or '...that philosophy major who seemed to live with us for three months...'

"Dave and Tricia thought they had figured out their problems before they started to share an apartment. When they chose to marry, they were sure their decision was based on solid evidence. They felt they had demonstrated their compatibility. I think they forgot that people change with time, that the love of yesterday cannot remain tomorrow without caring today, but more generally, that commitment involves responsibility as freedom implies choice, and choice by its nature requires a limit on freedom. One cannot go up and down a staircase simultaneously.

"Finally, I think they forgot the most important thing of all: where God fits into the union between man and woman. God created us with the ability and need to care deeply about another. Our very nature is against saying to the man or woman we love, 'I don't mind your dating someone else' Down deep, you would resent Jeannie having a date with someone else.

"Loving someone means giving your whole self. When you contract to live with someone without marriage, you're withholding part of yourself. But because you can't get away from being able to control all your emotions, you are vulnerable. If you and Jeannie love each other, marry. It's true that marriage is much more than a contract. It is a covenant between you, the woman you love and God—a sacrament designed to foster commitment and freedom as well as responsibility and choice. To choose against marriage indicates a lack of decision which places many additional stresses on a relationship. Indeed, often such a choice is a decision not to decide."

"Well, I knew you were wordy, Terry," Jim replied with a wry smile. "You haven't said what I hope you'd say. But you have given me lots to think about."

So far, Jim and Jeannie haven't decided. But I hope they'll opt for marriage. Gail and I didn't go into marriage without fears either. But that all-out commitment we made to each other and God put him in there with us. We have our frustrations, too, but he's a part of our marriage and helps us work through them. As we look back, we're aware that we are steadily growing together, not separately. We are individuals but we are also one.

I hope our friends will try it our way.

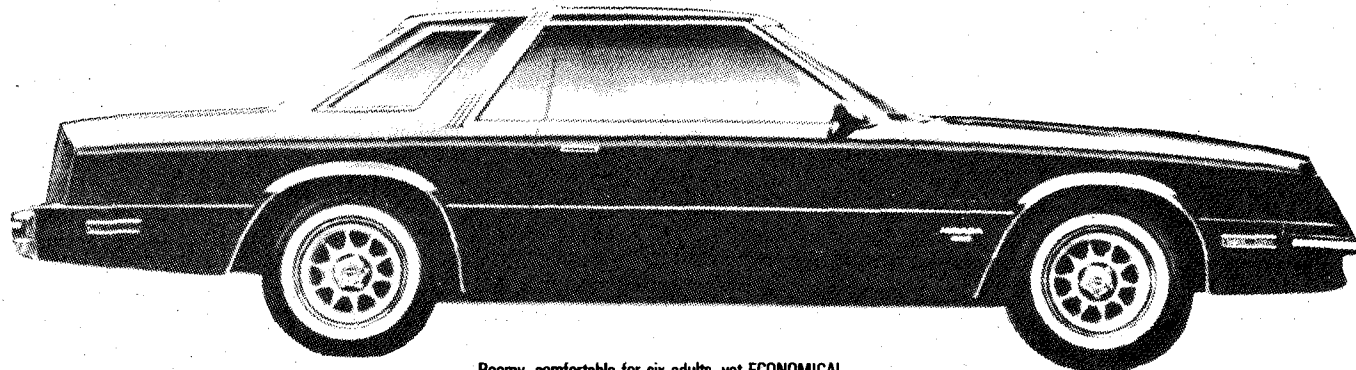
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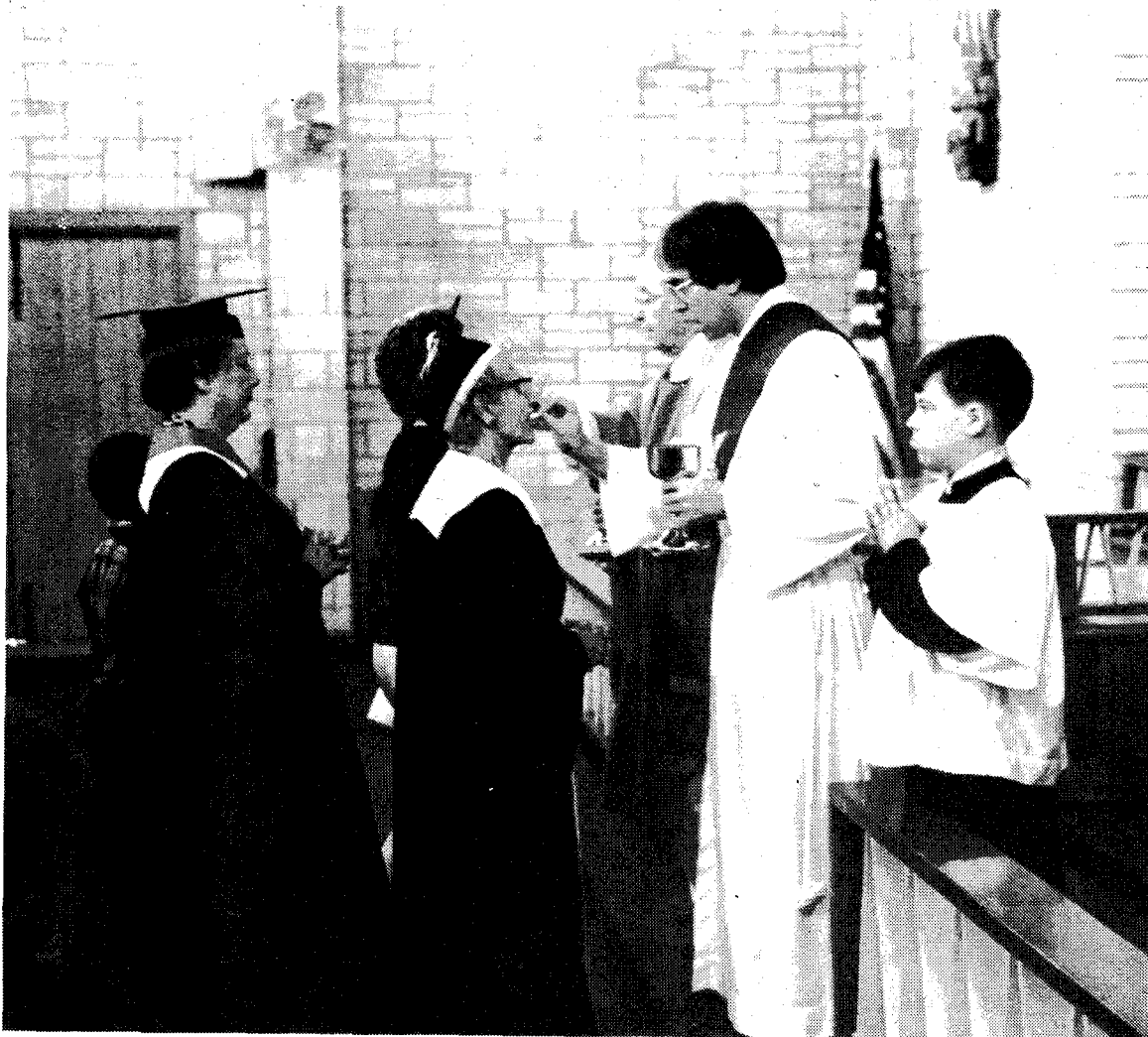
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Officers of the Catholic Daughters of the Americas celebrated the 125 anniversary of the organization by receiving communion in a body at St. Juliana's parish in West Palm Beach last Sunday. Fr. Xavier Morras, pastor spoke of the dedication of the Catholic Daughters during his homily, as did Fr. Vincent Morgan, celebrant of the Mass.

## National Figures At Charities Meet

(Continued from Page 1)

Catholic Charities network is an extension of the mission of Jesus in our contemporary church and society....," he said. "And the focal point of our mission and ministry is the human person who has been created by God with a dignity that is unique, sacred and inviolable."

Basically, the adopted policy, "Some Critical Issues Affecting Women," urges that the rights of women be assured in society as well as the church. The statement calls on the NCCC to support legislation that would benefit women in the areas of taxes, public benefits, Social Security, wages and credit. The statement also declares that the rights of poor and minority women be guaranteed and it calls for special programs for older women who may be alone.

The adopted rural policy statement focuses on five main points: justice for rural residents; development of rural communities; social ministry in rural areas;

special rural service needs; and government responsibility to the rural poor.

Regarding social ministry in rural areas, the policy calls for expansion of services according to rural needs, increased ecumenical efforts in serving rural areas, and a reaffirmation of the self-determination process for rural people.

The rural issue was addressed by Bob Bergland, Secretary of Agriculture, when he spoke to the assembly Oct. 14. Ownership of the land was one of the concerns he expressed.

Bergland turned to wondering what the effect the death of a small farm would have on the spirit.

"Some also wonder what this might ultimately do to the rural community—to the small towns and villages where family farm agriculture is still important in economic and social terms, and what it will do to traditions and values as old and as vulnerable as the nation itself."

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# Taking Sides Does Not Help

By MARY KENNY

"My daughter moved in with her boyfriend. They have no plans to get married." A heartbroken mother "confesses" to the actions of her daughter with such sorrow and guilt that one would think she were the sinner. Few actions trouble modern parents more than the increasingly common practice of young adults to "live in" without being married.

"Living in" generates strong feelings in most parents. First comes judgment: "My child is wrong." Next anger: "My child has totally rejected my values after I have given a lifetime of loving care." Then embarrassment: "What will friends and relatives think?" Finally failure: "I am a bad parent."

Before parents can begin to deal with the situation, they must sort out their own feelings. The first tendency is usually to judge the child as wrong and then too often to reject, not the behavior, but the child.

Sex outside marriage is not the only sin. Yes, the son or daughter is wrong, but so are many other actions which we do not judge harshly. Price gouging? "That's just good business." Wasting natural resources? "Everyone does it. Besides they'll find other sources of energy." Selling a used car you know is faulty? "That's the buyer's problem." Generally we are understanding of many kinds of behavior. But we are extremely critical of sexual sin.

Parents need to acknowledge their anger at their grown-up son or daughter. He or she has failed to live up to their teachings, goals and expectations. At the same time, they must recognize that each person born is an individual and by the time adulthood is reached, certainly sons and daughters are responsible for their own actions.

Embarrassment hurts. But parents must realize that the opinion of others is a peripheral issue. The central problem is the good of the son or daughter and salvaging the parent-child relationship.

Finally, dwelling on parental failure can actually be a form of pride. God-like, parents may want to take responsibility for the actions of their grown child. Yet the young adult has been subject to many influences during his growing up years. Home is only a part. The adult "child" makes his own choices and takes responsibility for them. Parents do not control their adult sons and daughters. They do not fail if their offspring chooses a lifestyle different from their own.

Friends, relatives and priests who become involved in the situation frequently experience some of the same feelings as parents. Their initial impulse is to judge the situation and take sides. The

young adult is wrong, so admonish him and get him to change. Or else, some of the older adults may feel the parents are unreasonable, so they support the young people.

Taking sides does not help but merely hardens the divisions already present. Christ dealt with sinners throughout his public life. He was extremely angry and harsh with certain sinners; he was gentle with others. Hypocrites, money grabbers, and pompous, proud people entranced with their own goodness provoked Christ's harshest words and actions. Interestingly, these are rarely the sins of young people, but rather the sins toward which good, upstanding, church-going Christians might be tempted.

When Christ dealt with the woman taken in adultery and the Samaritan woman at the well, he was kind and accepting of the person while in no way condoning their sexual misbehavior. Yet the encounter with Christ changed the sinners. They did not change because Jesus admonished them; they changed because he loved them. It was love that brought them to the point of acknowledging their own wrong.

A harsh, judgmental attitude, whether from parent, friend or priest, may turn the couple away permanently. But it is much more difficult to follow Jesus' example. Yet if we can follow his example and accept the sinner while in no way condoning the sin, then we are trying to be healers rather than judges. Even so, we can never be assured that our acceptance and love will win the person over to our values. All we do know is that a healing attitude keeps communication open and love available.

Like Jesus, we are called to love. Christ loved without reserve even when his love was not returned, even when his love was betrayed. Such is the model of love we are trying to imitate: to love our children even and especially when they anger us, embarrass us, and let us down—to love our children with a Christ-like love.

# Biblical Boy-Girl Marriage Customs

By JOHN J. CASTELOT

These days, when premarital sex is just another fact of life and cohabitation without the formality of marriage has become increasingly common, present a sharp contrast to biblical days and the customs that prevailed then. The same basic human drives are involved. Of course; human nature remains constant whatever the social conventions of the age may be.

In ancient Israel boys and girls grew up to experience mutual attraction, to fall in love and marry. But they did so within a vastly different cultural framework. Over 2,000 years stand between us and them, and the present generation has witnessed an almost unparalleled cultural explosion.

The whole boy-girl relationship was determined to a large extent by the established marriage customs, which were spelled out in great detail. And the overriding consideration was one of strict legal justice. The wife was considered to be the possession of her husband, and the Ten Commandments list her as such, along with his servants, maids and domestic animals (Exodus 20, 17). It is important to keep this legalistic attitude in mind. The impression is heightened when one recalls the custom of 'mohar,' a sum of money which the fiance had to pay the girl's father. This looks like a cold cash deal in which the man bought the girl. But, in fact, the

mohar seems to have been not so much a price paid for the bride as a compensation given to the family for the loss of her services—and in law this is quite a different matter.

There were, unfortunately, cases in which a father would sell his daughter as a concubine, but this was downright slavery, not marriage.

The Bible gives no precise information about the age at which girls usually married, but it seems certain, considering all the data, that girls, and probably boys, too, married very young. It is significant that in later years the rabbis set the minimum age for marriage at 12 for girls and 13 for boys. If premarital sex presented relatively little problem in those days, the reason would seem rather obvious: There was, in most cases, hardly any premarital period to speak of.

In our day, with the economically imposed delay of marriage, the premarital years are protracted and an inevitable problem ensues. What are healthy, sexually normal young people supposed to do? It is often an agonizing difficulty for them before it is for their parents.

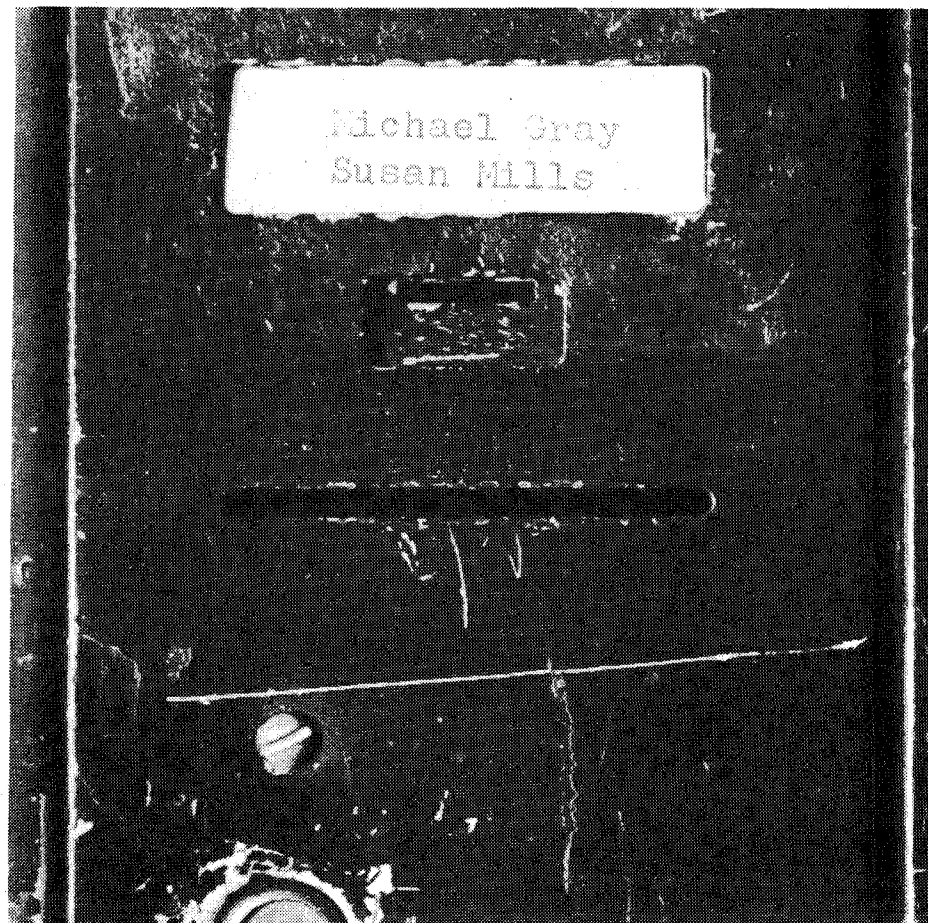
Given the early age at which marriage took place, it is not surprising that the parents made all the decisions and arrangements. The girl's wishes were usually not consulted; neither, often, were the boy's (Genesis 24, 33-53). In the case of Rebekah, her consent was asked later (57-58), but this was occasioned by rather unusual circumstances. Still, this parental control was not so shackling as to leave no room for the feelings of the young couple.

There were definitely love marriages in Israel. The fellow could express his preferences (Genesis 34, 4-4; Judges 14, 2), or make his own decision independently, even against his parents' wishes (Genesis 26, 34-35). More rarely did the girl take the initiative, but it did happen, as in the case of Saul's daughter, Michal, falling in love with David (1 Samuel 18, 20).

In truth, young people had plenty of opportunity to fall in love and express their feelings, for they were quite free, at least in the early days. Young girls were not kept in seclusion and went about unveiled. They tended the sheep (Genesis 24, 13;).

This freedom sometimes exposed them to the violence of young men (Genesis 34, 1, 2), but the man who seduced a virgin was bound to marry her and pay an increased mohar, and he forfeited the right to divorce her (Exodus 22, 15); Deuteronomy 22, 28, 29). Justice again. It was not a question of "sexual immorality" as such as of "sinful pleasure." What was sinful about pleasure as such? If it was not sinful within marriage, it was not, precisely as pleasure, sinful outside of marriage. That wasn't the point. It was justice that was at stake, the violation of basic human rights. And while this may seem like a cold, legalistic approach to the matter, the fact is that justice is a fundamental demand in all human relationships, even in interpersonal relationships as intimate as those between a man and a woman.

Recently publicized "palimony" trials have brought this forcibly to general notice—but how many used and cast off girls involved in such situations can afford that kind of legal service?



BEFORE PARENTS can begin to deal with unmarried persons living together, they must sort out their own feelings. "The first tendency is usually to judge the child as wrong and then too often to reject, not the behavior, but the child."

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# Farm Workers: New Pact, New Boycott

(Gerard E. Sherry, executive editor of The Voice, Miami archdiocesan newspaper, was a long-time editor in California where he covered UFWA activities.)

By GERARDE. SHERRY

MIAMI-(NC)—The United Farm Workers of America reached an agreement Oct. 10 with the Coca Cola Company guaranteeing wage increases for workers in its citrus fields in central Florida. It is the first contract the UFWA has been able to get in Florida, where growers are resisting the organization of their field workers.

The one-year contract has a wage opening clause and clarifying language governing operation of the company-union piece-rate committee.

On the other side of the country, the UFWA is in a constant struggle with California lettuce growers, many of whom still refuse to bargain for the renewal of contracts, especially in the Salinas Valley. UFWA's president, Cesar Chavez, has therefore declared an international boycott of lettuce.

THE FIRST large boycott, organized by the United Farm Workers, the California grape boycott, ended almost a decade ago when UFWA signed a multitude of contracts with the growers of the San Joaquin Valley.

It was a singular victory for

Chavez—a victory that took a long time and that would not have succeeded but for the weapon of the boycott—drawing support from Church, civic and labor groups throughout the nation and the world.

After the 1970 signing of many contracts with the grape growers, Chavez moved his organizers into the major vegetable fields of California in the Salinas and Imperial valleys, where he also succeeded in winning representation and contracts with major lettuce and other vegetable growers. The future looked bright for the fledgling farm workers union.

But contract renewal is by no means automatic, as Chavez soon found out. Since 1973 the UFWA has struggled to keep its representation and improve the lot of the farm workers. Most growers refused to deal with the UFWA and opted for the Teamsters union, which was then also organizing in the fields.

A protracted inter-union struggle, sometimes violent, took place in California's agricultural areas until 1975 when the teamsters signed a jurisdictional pact leaving the Chavez group almost total organizing rights among farm workers. However, growers still resist contract renewals, refusing to recognize certified elections among the field workers and failing to negotiate.

Chavez's major trouble has been among the vegetable growers of the Salinas Valley, where until August of this year 34 large contracts had not been renewed. Chavez therefore turned to the previously successful weapon of the boycott with lettuce as the issue. He took on SunHarvest, the largest vegetable and fruit grower in the world and a subsidiary of United Brands. It was for this

reason that Chavez also added Chiquita bananas to the boycott.

CHAVEZ HIMSELF had been fasting for seven days and marching for 12. He told the striking farm workers that there would be a total mobilization in three directions; an expanded strike, a full commitment to the lettuce boycott in the U.S., Canada and Europe, and a legal attack on the growers "who are not bargaining in good faith" California's Gov. Edmund G. Brown Jr. and major trade union leaders from all parts of the country attended the rally and pledged their aid to the expanded lettuce boycott.

There was a quick reaction from some of the major growers. The day after the Salinas rally, a tomato grower signed a contract. Within a week another tomato grower signed a contract and, by the end of August, two major lettuce growers, West Coast Farms and Sunharvest reached agreement with the union. The Sunharvest signing also marked the end of the boycott against Chiquita bananas. During September, another 14 lettuce growers signed up with the union, but 17 still refused to negotiate.

It is for this reason the UFWA is stepping up the lettuce boycott. Reminiscent of the grape boycott days, committees are being reactivated and UFWA officials are fanning out to various parts of the country to lend their expertise and win the support of families throughout the nation.

Even in areas of the South where right to work or other state laws impede farm worker organizing, the lettuce boycott is being pushed with church, civic and labor organizations cooperating in the effort. And Chavez and his union are betting on victory—for it worked with grapes.

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# Parents, Children, Sex Education at Home

By CAROL A. FARRELL  
OF THE Family Enrichment  
Center

A friend of mine was trying to get his children's attention one evening. Unfortunately their concentration was directed to the television set. Feeling very frustrated he finally yelled, "Sex!" Four eager faces turned to him immediately. He knew what would get their response!

Everyone is concerned about sex education in the schools. I believe it would be even more productive if an equal amount of energy and dedication were directed to parent education. But educators know that it is the children who will pay the price of insufficient or inadequate sexual knowledge, and that they cannot require parents to attend courses. Parents are much more elusive, far less dependable "students" as anyone who has been an officer in a home and school association knows.

Sex education in the schools is merely a palliative: it will lessen the pain caused by a lack of information and values but it will not cure it. The best cure is to be found in the home and in the values that have traditionally been taught, shared and lived there. It is in

the home that meaning can best be wed to the facts.

Few of us have had a good or even adequate training in human sexuality so we have little or no experience of our own to draw from. But bad experience teaches just as good experience does. We can look back into our own childhood and ask ourselves where and what we learned about sexuality. How do we feel about what we learned and the way we learned it? Then we can decide if we want the same experience for our children. If we do, that's great. We can just repeat what we already know and have lived. But if our response was negative, it can be a little frightening because we have to come to terms with what we are willing to do to make things better for our children. We will have to do our homework.

If we would be the effective sex educators of our children that we want to be there are two things we have to keep in mind. First, we must be askable. By being "askable" is meant that our children must find us approachable. We must be comfortable within ourselves as sexual beings and with sharing about sexuality without feeling excessive tension. It means that our child can ask a

question and know that he or she will receive a direct and honest answer.

WHAT and HOW we answer communicates to our child that it is okay to bring up a topic, that conversation about our sexuality is natural and appropriate within the family. The parent who verbally or in his actions communicates to his child a feeling of excessive embarrassment or terror or outrage at being asked something about sexuality is not likely to be asked a second question.

Second, we must have resources to call on—that is, books and people who can help us with the answers to the questions that stump us. Whenever we feel inadequately informed to respond to our child's question, we can simply tell him that we don't know the answer but we will get it. Then we must check our resources (our books and / or people) and report back to the child as promised. It's okay

to say that we don't know something. But we must also be willing to take the steps necessary to close the gaps in our knowledge.

The Church in Miami is working to meet the needs of parents in this critical area. At the Family Enrichment Center we are training parents from various

parishes to go back to their parish community and share the training, insights and growth in human sexuality they've experienced with other parents. We may be the first diocese to begin this ministry of parent-to-parent in human sexuality. It is only the beginning. But even a journey of a thousand miles begins with a single step.

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## Archbishop To Be On TV Program

THE CHURCH AND THE WORLD TODAY, weekly television program broadcast by WCKT, Channel 7, Miami, will feature an interview with Archbishop Edward A. McCarthy, Sunday, Oct. 28 at 9 a.m.

The program, entitled "Reconciliation and Renewal: The Gospel's Invitation," is produced by Channel 7 in cooperation with

the Archdiocese of Miami.

The Miami archbishop will answer questions concerning Pope John Paul II's recent visit to the U.S.

Archbishop McCarthy also will discuss plans for an archdiocesan-wide program of Evangelization which he has characterized as "almost a direct response to the Holy Father's message" of renewal and reconciliation.

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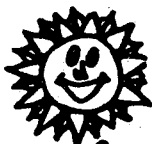
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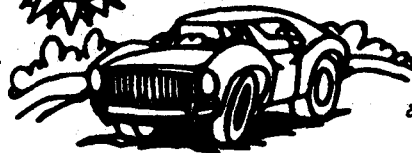
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English-speaking families at Impacto, a usually-Spanish event.

## The First English Impacto

By HUGO & ROSITA SUEIRO

This weekend we were fortunate enough to participate in the first English-SPEAKING Impacto. From the moment we accepted the invitation to these very special two days, we were concerned about a number of things. We worried that our pronunciation was not good enough; that our problems

might not be the same; and that the program would be lost in the translation. But the ideals of Impacto are very dear to our hearts and we simply could not refuse.

The weeks seemed to fly by us, and before we knew it, Saturday morning had come and we were at St. Stephen's Church in Miramar, awaiting the arrival of the participating couples. When the first family came the coffee was not ready, the doughnuts had not come, and we were a nervous bunch. After a few minutes, though, things began to shape up and by 9 o'clock, right on schedule, everybody was there and we were ready to start what was to be one of the most satisfying and rewarding experiences of our lives.

We have never been so sure about the presence of the Lord. One of the participants said that he felt the Spirit when he first got there, and we heard it all through the weekend. We say "heard" because one by one, the team member whose turn it was to speak would do it with such ease that we could only look

at each other in wonder and thanksgiving.

The program was an absolute success. We wish we could describe the warmth and love that developed among the 27 couples and 25 children who shared this weekend. We were one big, happy family: brothers and sisters in Christ, who were honestly searching and looking for ways to become better parents, better Christians, "better human beings. Out of our apprehensions grew the conviction that we were all concerned about the same things, and that even though there are cultural differences between the Latin and Anglo communities, they can easily be overcome if we just remember that Jesus is the answer to all our questions. If only we would stop worrying and start trusting...if only we would strengthen ourselves in His love and go forth!

That Impacto ended joyfully. Not only for what was accomplished there, but mainly because now there is hope that in the future the message of family understanding will be carried without barriers of language or location.

The Impacto family weekend will continue to be offered in English for families with children who are potty-trained through children 11 years of age. If your family is interested in Impacto in English, please contact the Family Enrichment Center for more information at 651-0280.

## Sister Kathleen Barry Of St. Joseph's Dies at 73

Sister Kathleen Marie Barry, O.P., a member of the faculty at St. Joseph School, Miami Beach, died Saturday, Oct. 20 in her native Country Clare, Ireland, at the age of 73.

A member of the family who founded Miami's Barry College, Sister Kathleen came to the United States at the age of 16 and entered the Dominican Sisters Congregation at Adrian, Mich. in 1924. She was a niece of the late Bishop Patrick Barry, former Bishop of St. Augustine; the late Msgr. William Barry, former pastor of St. Patrick Church, Miami Beach; and the Rev. Mother Mary Gerald Barry, O.P., former Mother Superior of the Adrian Dominican Sisters, the college founders.

Sister Kathleen came to South Florida in 1937 and served as principal of St. Anastasia School, Fort Pierce until 1944 when she was reassigned to teach at St. Anthony School, Fort

Lauderdale. In 1951 she was named principal of St. Rose of Lima School, Miami Shores; a post which she held until 1957 when she joined the faculty of St. James School, North Miami. Sister became principal at Our Lady of Lourdes School, Melbourne in 1960 and from 1966 to 1977 was again stationed at St. Anthony School. For the past year she taught at St. Joseph School.

Survivors include a brother, the Rev. Joseph Barry, Inagh, Ireland; two sisters: Sister Marie Joseph, O.P., St. Joseph School, Miami Beach; and Mrs. John Whelan, Ireland; and several cousins: Msgr. Dominic Barry, pastor, St. Coleman Church, Pompano Beach; Msgr. Francis Dixon, Pastor, St. Sebastian Church, Fort Lauderdale; and the Rev. Joseph Barry, Diocese of St. Augustine; and the Rev. William Barry, Chicago.

Burial was in the Dominican Sisters' cemetery at Adrian, Mich.

## Ex-Miamian to Become Bishop Next Tuesday

The episcopal ordination Mass of Bishop-Elect William Benedict Friend, named by Pope John Paul II to be auxiliary to the Bishop of Alexandria Shreveport, will begin at 4 P.M. Tuesday, Oct. 30, in the Cathedral of the Immaculate Conception in Mobile, Ala.

Bishop-Elect Friend will be ordained by Archbishop Philip Matthew Hannan of New Orleans, whose principal concelebrants will be Bishop Lawrence Preston Graves of Alexandria-Shreveport and Bishop John L. May of Mobile.

This first episcopal ordination in Mobile since 1924, will be followed by a reception and dinner.

Born Oct. 22, 1931, in Miami, Fla., Bishop-Elect Friend is the son of William Eugene Friend and Elizabeth Paulus Friend (both deceased). He has one sister, Jean (Mrs. Matthew Boccard) of Miami.

Formerly of Pittsburgh, Pa.

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After attending Gesu Grade School and High School in Miami, and graduating from the University of Miami (Coral Gables), he worked for marketing and banking firms in Miami before beginning studies for the priesthood. These were pursued at St. Mary's College in St. Mary, Ky., and at Mt. St. Mary's Seminary in Emmitsburg, Md. (where he is now on the board of trustees).

Ordained to the priesthood May 7, 1959 by Archbishop Thomas J. Toolen, in Mobile's Cathedral, Bishop-Elect Friend served as teacher, counselor, and administrative assistant in Pensacola Catholic High School before beginning graduate studies in education. He received his master's degree from the Catholic University of America, and also studied at the American Management Association Institute.

From 1967 to 1969 he was assistant superintendent of schools for the Diocese of Mobile-Birmingham. During part of this time, and until 1971, he also was research associate, acting director, and associate director for the University of Notre Dame's Office for Educational Research. In 1969 he also served as principal of St. Jude High School in Montgomery, Ala.

Named Vicar for Education and Superintendent of Education for the Diocese of Mobile in 1971, he relinquished the latter post in 1976 when appointed Chancellor for Administration.



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# S. Florida Scene

## Marian Center Dedication

Dedication of the new Work Center of the Marian Center.

Bishop John Nevins will dedicate the new Work Center of the Marian Center, 15701 NW 31 Ave., Opa Locka, on Nov. 4 at 3 p.m. A short liturgy will precede the dedication which will be at about 4.

## Palm Beach Deanery

Palm Beach Deanery Fall Luncheon meeting will be held Nov. 9, Friday, at St. Joan of Arc Church, Boca Raton. The day will begin with 9:30 a.m. Mass, followed by a meeting at Manning Hall. Luncheon will be at Boca Del Mar at 12:30 p.m. Price \$7.50, Bishop John J. Nevins will be guest speaker at the Luncheon.

## Priests on Retreat

The following priests will be on retreat at Our Lady of Florida Retreat House in North Palm Beach Nov. 5-9, with Retreat Master Father Francisco Quijano, O.P.:

Monsignor Calixto Garcia, Father Armando Balado, Father Miguel A. Fernandez, Father P. Luis Perez, Father Paul Saghy, Father Wendel Schenley, Father Francisco Acosta, Father Emiliano Alamo, O.P., Father Jose I. Bardino, Father Georges Beauregard, Father George Cardona, Father Ricardo Castellanos, Father Andres Coucelo, Father Rafael Escala, Father Avelino Gonzalez, O.P., Father Mario Gonzalez, Father Alvaro Guichard, Father Ernesto Molano, Father Jose A. Morillo, Father Ramon O'Farrill, Father Clemente Seoane, Father Angel Villaronga, OFM, Father Jose Zubieta, OFM. and Fr. Sergio Garcia Miro

## Holy Redeemer

Holy Redeemer School, 1301 N.W. 71st. Street, Miami, has planned a series of celebrations in honor of its 25th Jubilee.

On Thursday, November 1, 1979, a Mass of Thanksgiving for the school children will be celebrated in the Church by Fr. Kenneth Montgomery, former student.

On Friday, November 2, 1979, a Parish-Alumni Mass will be celebrated and on Sunday, November 4, 1979, the Most Reverend John J. Nevins, Auxiliary Bishop of Miami will be the celebrant of a Mass.

Many former principals of the school will be present as well as former students. Everyone is invited to join in the celebrations.

## Annual Carnival

On the occasion of its 25th Anniversary, the Immaculate Conception Church, 68 W. 45th Place, Hialeah, will hold its annual carnival on the Church Grounds. There will be drawings for a 1979 silver Thunderbird auto and a 15' boat. Carnival times are Nov. 9, 5:00 p.m. to 11:00 p.m., Nov. 10, Noon-11:00 p.m. Nov. 11, Noon - 11:00 p.m.

St. Timothy Catholic Church will hold its annual carnival on the Church grounds, November 8-11, 1979, at 5400 SW 102 Ave., Miami. Spaghetti dinner starting at 6 p.m., Friday night, Spanish dinners served on Saturday and Sunday, all priced reasonably.

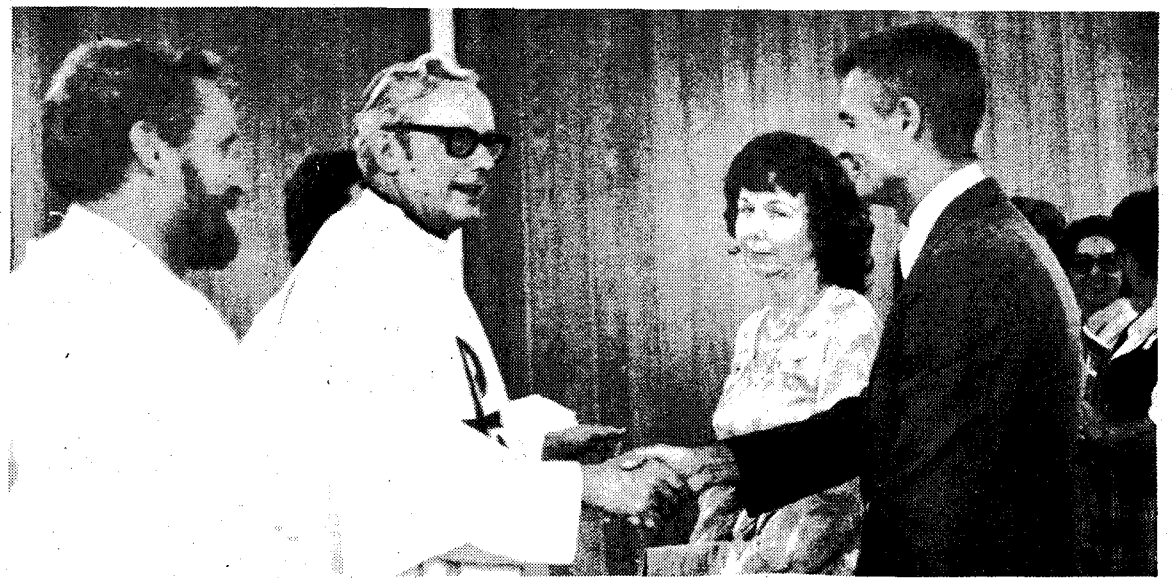
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Archbishop McCarthy welcomes Mrs. Jackie Murdock into the Catholic faith and congratulates her husband Terrence, during Mass at Christ the King Church, Perrine, as Father Bryan O'Reilly of Holy Rosary Church, her pastor, looks on.

drive with a party for all members Wednesday, Nov. 7, 1979, at 8:00 p.m., at the parish center, 7500 SW 152 St. A handmade quilt and afghan will be raffled for the benefit of the kitchen fund.

St. Lucy's Women's Guild will meet at the Delray Beach Club, 2001 South Ocean Blvd.; Delray, at 12:30 p.m. Social hour at 11:30 a.m. Reservations Mrs. Moore 391-9038.

The regular monthly meeting of St. Stephen's Women's Council will be held at 8:00 p.m., on Nov. 1, 1979. All newcomers are welcome.

The ladies of St. Richard parish will have a day of Reflection on Tuesday, Nov. 13, at the Dominican Retreat House. The moderator will be Fr. Steven O'Dea, of Holy Rosary Parish. Registration will be at 9:00 a.m. and will close at 1:45 p.m. after Mass. Baby sitters available. Call 238-2711 for reservations before Nov. 6, 1979.

St. Sebastian Council of Catholic Women will attend Mass and Communion at 8:00 a.m., on First Friday, Nov. 2. The ladies will offer Communion for deceased members. Following Mass coffee and danish will be served in the Parish Hall. Guest speaker will be Rev. Peter Lickman, of St. Basil Church, Byzantine Catholic Rite in Miami. His subject will be: "The Catholic Church - More Inclusive than we think it is."

The Women's Club at St. Matthew's will hold a dessert and card party on Nov. 1, at the Hall, 501 S.E. 1st Ave., Hallandale.

## Widow(ers) Meet

The "40-60" Widows(ers) Club will meet at Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood, at 8:00 p.m., Nov. 2. Topic: Self-Protection. Refreshments. Phone 987-4493 or 989-1910.

Widow and Widowers Club will hold their next

meeting, Monday, Nov. 5 at 8:00 p.m. at the K of C Hall, 3571 North Andrews Ave., Ft. Lauderdale, for information call 733-4274 or 563-8274.

## St. Jos. Fraternity

Sunday, October 28, the St. Joseph's Fraternity of Ft. Lauderdale will hold ceremonies for receiving of the Postulants and profession of the Novices following the Noon Mass in St. Anthony's Church, 901 NE 2nd St., Fr. Daniel F. Lord, O.F.M., Southern Region Spiritual Assisstant will officiate. A Social time follows in the Parish Hall. Also, an auction will be held at 3:30 p.m. All area Franciscans and guests are invited to attend the program.

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8 A.M. - Ch. 5  
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8:30 A.M. - Ch. 10  
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## Fr. Healey Heads Priests Retreat

Fr. John Healey will be the retreat master for the priests retreat that will be conducted this year according to the format of the Charismatic Renewal at the Cenacle Retreat House in Lantana Monday-Friday Nov. 26-30.

Fr. Healey is former editor of the Brooklyn Tablet and a frequent contributor to America. He is also the author of a book, "The Charismatic Renewal; Reflections of a Pastor." He has been a recognized Charismatic leader for several years and is pastor emeritus of St. Paul the Apostle Church, Corona, N.Y. The retreat is for priests active in the Charismatic Renewal in the Archdiocese as well as those who might like to learn more about the movement.

Fr. Healey will be assisted by Fr. Patrick Gafney, S.M., professor of Christology and Mariology at St. Louis University.

## S. Florida Scene

### Halloween Dance

Holy Family Women's Club will hold a Halloween Dance Saturday, Oct. 27, 1979, from 9:00 p.m. to 1:00 a.m. in the Parish Hall 14500 NE 11 Ave., North Miami. Dolph Castellanos Trio will provide music. Tickets \$5.00 per person. For reservations call Joan Henger, 947-7843.

### Haunted House

St. Timothy's Youth Ministry invites kids 4 to 13 to their Halloween Haunted House to be opened at St. Tim's Mc Dermitt Hall, 5400 SW 102 Ave., from 7:30 to 10:30 p.m., October 31, 1979. For information call Ron Mashburn at 270-0755 after 6:30 p.m.

### Card Party

St. Matthew's Women's Club will hold a card party, Nov. 1, at 12 Noon at the Hallandale Recreation Center. Donation \$1.50

### The Soulos

The Soulos sponsored by St. Louis Church, 7270 SE 120 St., will get together for a "Bring Your Own Steak" party in the Southwest Section, Sunday, Oct. 28th, at 6:30 p.m. The Soulos is for the divorced, widowed and separated of the area. For information call 221-0345.

### St. Mark Center

A new parish center at St. Mark's Church, Boynton Beach, will be dedicated Sunday, Oct. 28, at 2 p.m. by Bishop John Nevins.

### Support Group

Blessed Trinity Church will host an organizational planning meeting for the newly formed support group for the divorced and separated, Thursday, Nov. 1, at 7:30 p.m. in the Teacher's Lounge of the school at 4020 Curtiss Parkway, Miami Springs.

## Young at Heart

St. Coleman's "Young at Heart" Club will hold their monthly meeting in the Parish Hall, October 29, at 1:00 p.m. Please bring a sandwich, coffee and dessert will be provided. St. Coleman's is at 1200 S. Federal Highway, Pompano Beach, Fl.

## Spiritual Renewal

St. Ignatius Loyola Church, Military Trail and Holly Drive, Palm Beach, invites the entire community to its week of spiritual renewal. The week's activities will be conducted by Father Paulinus, a Passionist missionary. Celebration will start with special sermons at each of the weekend Masses. The renewal will continue with programs throughout the week, ending on Friday, Nov. 9. The weekday programs are designed to provide members of the community with an opportunity for spiritual growth and to more capably cope with everyday problems. For further information call: 622-2565.

## Oktoberfest

Annunciation Church, 3781 SW 39th St., Lake Forest, Hollywood, will hold an Oktoberfest, Oct. 27, from 9:00 p.m. to 1:00 a.m. in the parish hall. Dancing. Ticket \$2.50 advance or \$3.00 at door. Call 989-0606 for information and tickets.

## Marion Towers

A General Meeting will be held at Marion Towers on Nov. 1, at 8:00 p.m. in the main dining room. Refreshments will be served.

## Bereaved Parents

Bereaved parents will meet on the 3rd Saturday Rectory, in Coral Gables. This is a spanish-speaking group and more information can be obtained by calling Julia Mas at 448-2577.

Regular meetings of Bereaved Parents are held at the Family Enrichment Center, 18330 N.W. 12th Ave., Miami, on the first Sunday, of each Month. The next meeting will be held at 2:00 p.m. on November 4, 1979.

DEADLINE  
MONDAY NOON

# Business Service Guide

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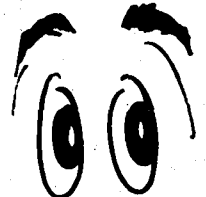
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**LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA Probate Division 03 File No. 79-7367

IN RE: ESTATE OF NATHANIEL DRAKE Deceased

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of NATHANIEL DRAKE deceased, late of Dade County, Florida, File Number 79-7367 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is PEOPLES FIRST NATIONAL BANK OF MIAMI SHORES, whose address is 9499 N.E. Second Avenue, Miami Shores, FL 33138. The name and address of the attorneys for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.

DATED at Miami, Florida on this 11 day of October, 1979

PEOPLES FIRST NATIONAL BANK OF MIAMI SHORES  
EUGENE F. MAGEE, VICE PRES.  
As Personal Representative of the Estate of NATHANIEL DRAKE, Deceased

First publication of this notice of administration on the 19 day of October, 1979  
OF LAW OFFICES OF MALSPERIS, LOCCO, BROWN, & SCHWARTZ, P.A.  
901 N.E. 125 Street  
North Miami, FL 33161  
305/891-6100  
10/19/79 10/26/79

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA File Number 79-7028 Division 01

IN RE: ESTATE OF MARGARET D. GORMAN Deceased

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of MARGARET D. GORMAN, deceased, File Number 79-7028, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida 33101. The personal representative of the estate is WILLIAM C. GORMAN whose address is 1448 Mercado, Coral Gables, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualification of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: October 19, 1979  
WILLIAM C. GORMAN  
As Personal Representative of the Estate of MARGARET D. GORMAN Deceased

JOSEPH H. MURPHY  
1830 Ponce de Leon Boulevard  
Coral Gables, Florida 33134 10/19/79 10/26/79  
445-2551

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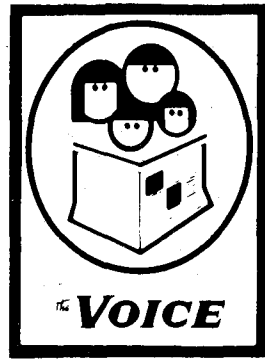
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RETIREMENT HOME  
OPENINGS FOR AMBULATORY LADIES AND GENTLEMEN. ROOM, 3 MEALS. PERS. LAUNDRY.  
REASONABLE  
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\$165,000  
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**41A CONDOS FOR SALE DADE**

L(.) (.)K  
13455 NE 10 Ave.  
We have Apts. in this North Miami Pool Complex, both with central air. A 2 bedroom 1 bath with den for \$37,900. And a 1 bedroom 1 bath for only \$27,500.

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ASSUME WITH \$17,400  
DUP-7009. 2 bedroom 1 bath each side 1 family room, central air/heat. New roof & fence. NO qualifying. \$416 monthly. Presently rented at \$500. Hurry if you want a good buy!!

3/2 \$55,900  
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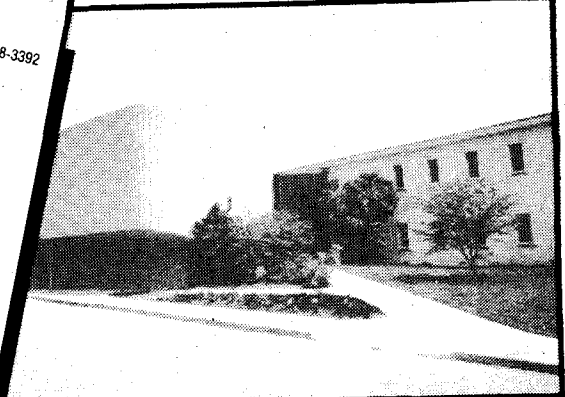
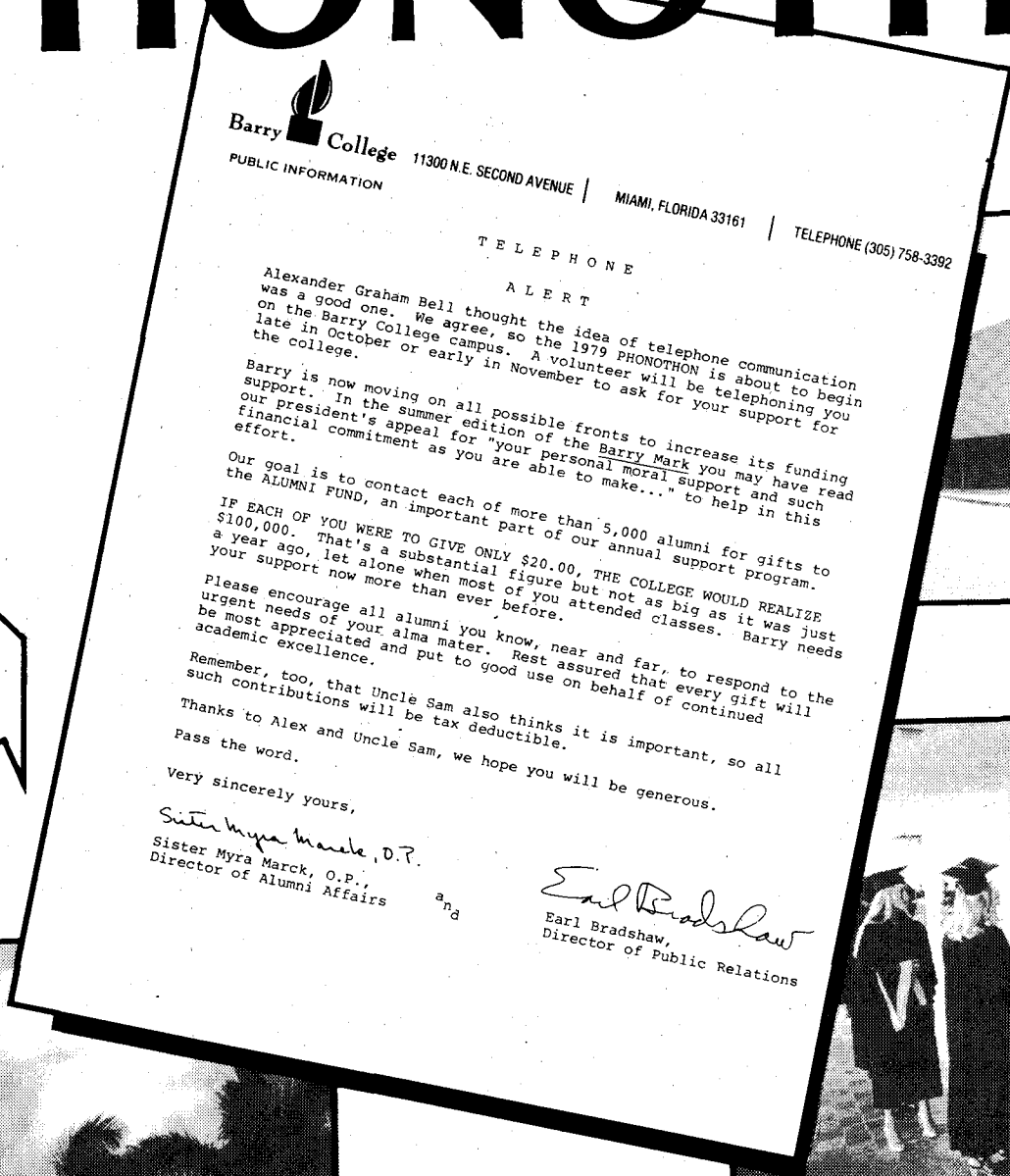
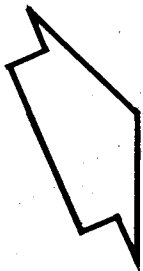
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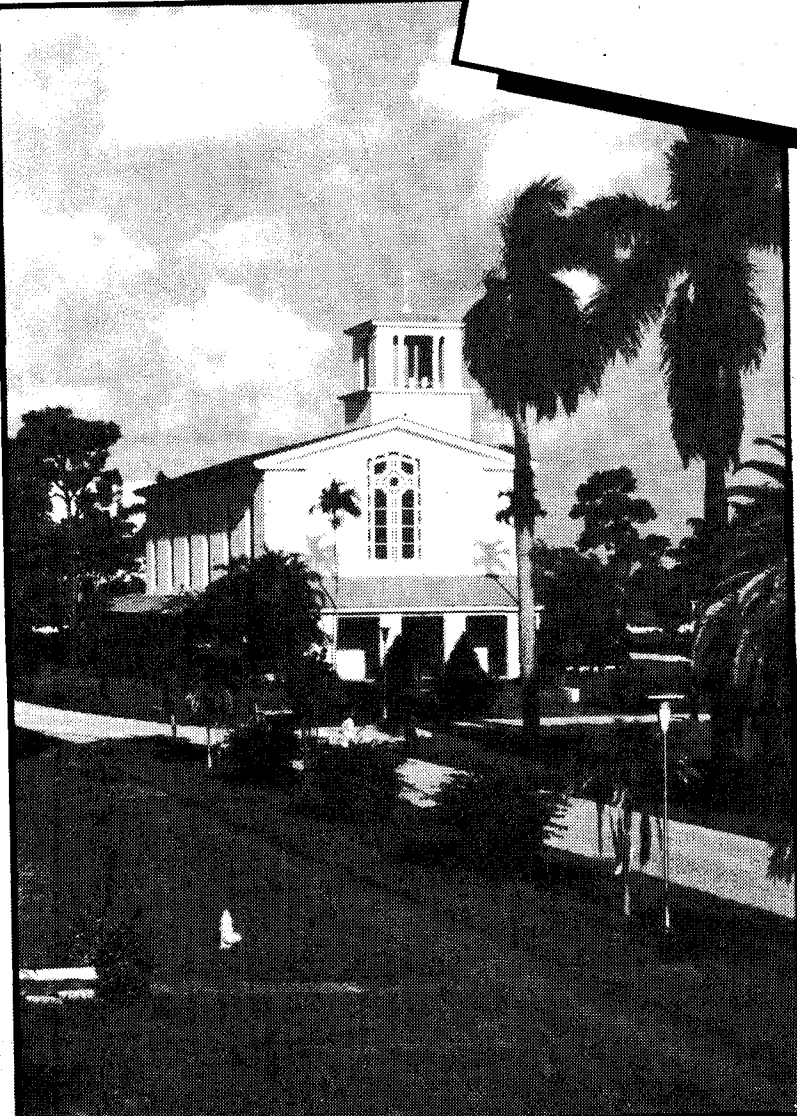
This was mailed in October to Barry College Alumni - but Alumni or not, a tax-deductible gift is welcome.



Wiegand Hall



Became Alumni in May



Barry College is a Catholic, co-educational college with undergraduate and graduate programs. It is owned and governed by an independent Board of Trustees as a non-profit corporation. Barry has a tradition of academic excellence that has been maintained throughout the nearly 40 years of its existence. It was founded by the Adrian Dominican Sisters in 1940, and they still provide strong support both academic and administrative. In addition, 25 members of this congregation now serve as faculty or administrative personnel, and contribute a substantial portion of their salaries to the college. The 1979-80 enrollment of 2,080 students are in Arts and Sciences, Business, Nursing, Social Work or Education schools or in Continuing Education.

**Barry College**

11300 N.E. Second Avenue  
Miami, Fl. 33131

Cor Jesu Chapel



**Una historia para niños****San Pablo y Silas en Prisión**

Por

JANNAN MANTERNACH

Pablo y Silas fueron llevados a la prisión y metidos en una celda. Estaba oscura como boca de lobo y, además, fría y húmeda. Sus piernas estaban encadenadas a la pared, lo que no les permitía mucho movimiento; y sus espaldas adoloridas, sangrientas y desgarradas por los latigazos ordenados por el juez. Ellos podían oír a los otros prisioneros lamentándose y maldiciendo. Era un lugar horrible, pero Pablo y Silas confiaban en Dios. Sabían que estaban en prisión por predicar las enseñanzas de Jesús.

Todo empezó esa misma mañana, cuando Pablo y Silas

se encontraron con una joven-cita esclava poseída por un mal espíritu que la hacía adivinar el futuro. Pablo la liberó del mal espíritu y esto enfureció a los amos de la muchacha que ganaban bastante dinero con tales adivinaciones. Ahora esta fuente de ingreso había terminado. Así que para vengarse, acusaron a Pablo y a Silas de alterar la paz y la ley romana. El juez, que era romano y no veía con buenos ojos a los judíos, ordenó que los flagelaran y los metieran en la cárcel.

Sabiendo que Dios estaba con ellos en la cárcel, Pablo y Silas comenzaron a rezar y a cantar himnos a Dios en alta voz. Los otros presos hicieron silencio para escucharlos y se maravillaban de que alguien pudiera estar tan gozoso y tan confiado en un lugar tan horrible y donde cabían muy pocas esperanzas de liberación. Hasta el guardia los escuchaba con sorpresa.

De repente, alrededor de la medianoche, un aterrador temblor de tierra sacudió la prisión. Las paredes se movían y el piso temblaba. La fuerza del temblor rompió las puertas de la prisión y soltó las cadenas.

El guardia saltó asustado, vio las puertas abiertas y pensó que los presos se habían escapado. Si se habían fugado a él lo harían responsable de la fuga y sería castigado con prisión. Aterrado con esta idea tomó su espada con ánimo de

suicidarse.

—No te hagas daño, nosotros estamos aquí todavía — le gritó Pablo. El guardia encendió una lámpara y vio a Pablo y a Silas recostados a la pared de la celda. Se arrodilló delante de ellos temblando, pues creía que sus oraciones y cantos eran la causa del terremoto. Estaba anonadado ante la unión que había entre ellos y su Dios.

—¿Qué puedo hacer para también yo ser salvado como ustedes? —preguntó a Pablo.

—Cree en el Señor Jesús —le contestó Pablo. Así tú y tu familia serán salvados.

El guardia pensó que si hacía lo que le decía el judío su vida iba a cambiar, los amigos lo repudiarian y quién sabe lo que diría su familia. Pero unos instantes después se decidió llevar a Pablo y a Silas a su casa, aun cuando era la media noche. Pablo le contó la historia de Jesús a toda la familia y ellos le escucharon atentamente. Todos se sintieron felices y creyeron las buenas nuevas que Pablo les trajo y le manifestaron su deseo de ser amigos de Jesús y ser sus seguidores. Así, Pablo y Silas los bautizaron a todos aquella misma noche.

Los nuevos cristianos se sentían tan felices que prepararon una fiesta para aquel día, compartiendo con Pablo y Silas los mejores alimentos que tenían.

Fue una gran celebración.

**Liga de Parejas  
Elogia Censura  
Hecha Por Papa**

CINCINNATI—(NC)—Dirigentes de la Liga "De Pareja a Pareja" elogiaron la reciente reafirmación, sobre la censura hecha a la contracepción por el Papa Juan Pablo II, y por la forma en que lo hizo.

Acerca de las enseñanzas sobre control de la natalidad, el presidente de la Liga, John Kippely, dijo: "Nunca antes ha habido menos razón para cambiar la doctrina de la Iglesia. Nunca antes ha habido tanta ayuda práctica para vivir de acuerdo con las enseñanzas de la Iglesia, usando el método de la Planificación Natural de la Familia."

Kippely dice que la Liga espera un aumento notable en la demanda de información, por parte de los matrimonios, ahora que el Papa ha hablado sobre este tema de la contracepción tan claramente.

**Primer Consejo  
Latino de  
Caballeros Colón**

El primer Consejo Latino de Caballeros de Colón, en Hialeah, se fundará el próximo sábado 27 de octubre a las 8 p.m. en la Parroquia de San Benito, en la 60 St. y 16 Ave. West. Este nuevo Consejo de Caballeros de Colón llevará por nombre "Padre Félix Varela" y ha sido patrocinado por el Diputado de Estado y de Distrito de la Florida y los miembros del Consejo No. 3457. En la ceremonia se iniciarán alrededor de 50 hombres católicos de la zona. Después del acto se efectuarán las elecciones de los Oficiales que regirán los destinos de este nuevo Consejo.

**Oficial**

La Cancillería anuncia que el Arzobispo McCarthy ha hecho los siguientes nombramientos:

EL REV. MONSEÑOR JAMES J. WALSH - Consejero Espiritual, Casa de Oración, "Mother of the Risen Lord", Still Point, Miami, efectivo Octubre 16, 1979.

EL REV. VINCENT ANDRIUSKA - Pastor Asociado, Parroquia St. Peter and Paul, Miami, efectivo Octubre 24, 1979.

EL REV. JAMES SHEEHAN - Pastor Asociado, Parroquia Holy Spirit, Lantana, efectivo Oct. 24, 1979.

EL REV. JAMES J. DEVLIN S.J. - Capellán, Concejo No. 4955 de los Caballeros de Colón, Pompano Beach.

**Retiro para Sacerdotes**

De noviembre 5  
al 9, 1979

Director:  
P. Francisco Quijano, O.P.

Monseñor Calixto García

P. Armando Balado  
P. Miguel A. Fernández  
P. Luis Pérez  
P. Paul Saghy  
P. Wendel Schenley  
P. Francisco Acosta  
P. Emiliano Alamo, O.P.  
P. José I. Bardino  
P. Georges Beauregard  
P. George Cardona  
P. Ricardo Castellanos

P. Andrés Coucelo  
P. Rafael Escala  
P. Avelino González, O.P.  
P. Mario González  
P. Alvaro Guichard  
P. Ernesto Molano  
P. José A. Morillo  
P. Ramón O'Farrill  
P. Clemente Seoane  
P. Angel Villaronga, OFM.  
P. José Zubieta, OFM.

**"... a través del mar"**

La Sra. Evelyn Gauzens, de la Parroquia Saint Michael, ha estirado sus manos a través del mar, muchas veces, para ayudar a muchas personas en necesidad. Esto es posible porque ella es una operadora HAM, es decir, miembro operadora de radio de la banda de aficionados y miembro del Servicio de Radioaficionados de Emergencia de Dade County.

En esta capacidad ella y su esposo, Carl, también radioaficionado, han dedicado muchas horas a recibir y retransmitir mensajes de emergencia dentro de la vasta área del sur de la Florida, el Caribe y Sur América; aunque también en ocasiones esta ayuda se extendió a muchas otras partes del mundo donde requerían servicios humanitarios, día y noche. Un ejemplo de esta valiosa ayuda fue el aporte de Evelyn en la emergencia creada por el ciclón David. Ella nos dice cómo operan:

"Cuando llega una emergencia disponemos de un circuito para lo más urgente, vidas y propiedades que puedan estar en peligro en ese momento. Después abrimos otro circuito para lo subsiguiente, cómo localizar familiares, coordinar ayuda, abastecimientos y muchas más cosas".

Ella y Carl ayudaron a la isla Dominica después del paso de David recibiendo información del Centro Social Católico de allá y retransmitiendo al Servicio de Ayuda Católico de los Estados Unidos. También ayudó a la región del Norte de la Florida y Georgia según David se movía rumbo norte.

Evelyn dedica gran tiempo a sus cuatro transmisiones diarias.

Dedicar tiempo a socorrer al prójimo a través de la radio es también una vocación apostólica.

**NACION**

NUEVA YORK—(NC)—Desde la primera colecta de Acción de Gracias en 1950 los católicos de Estados Unidos han donado por intermedio de Catholic Relief Services más de 500 millones de libras de ropas, frazadas y calzado, tanto para emergencias en ultramar como para asistencia continua a los pobres del tercer mundo. La colecta de 1978 alcanzó a casi 11 millones de libras, valoradas en \$15,7 millones. Entre las naciones favorecidas figuran Chile, Colombia, Ecuador, Marruecos, Perú, las Filipinas, Senegal, Tanzania, Togo y Tunisia. El CRS agrega en su informe que la colecta del próximo Día de Acción de Gracias será distribuida entre los miles de refugiados del sureste de Asia (Indochina) y entre las familias damnificadas por las guerras intestinas y los huracanes en Centroamérica. Las parroquias sirven de centros de recolección.

WASHINGTON—(NC)—Aún no se conoce el costo de la visita en octubre del Papa Juan Pablo II a los Estados Unidos porque no se han cobrado todas las cuentas, ni resuelto algunos juicios planteados por sectores secularistas con respecto a gastos públicos (policía, parques, control del tránsito, limpieza). Por otra parte está pendiente la cifra total de varias colectas realizadas con el fin de cubrir los gastos.

**Franciscanos  
lanzan  
comerciales  
en Español**

LOS ANGELES.—La serie de anuncios sobre el amor está hecha en español por los Franciscanos y el Encuentro Matrimonial Mundial.

Estos anuncios, de servicio público dirigidos a la gente de habla hispana, serán puestos al aire, a todo el mundo, por la cadena SIN de dieciséis estaciones.

Esta vez solamente una pareja de Tejas perteneciente al Encuentro Matrimonial Mundial, proporcionó los fondos necesarios para pasar la banda de sonido al español.

Los anuncios son diseñados para los niños. Usan una melodía de un ritmo especial, "Tú eres mi persona favorita", creada por Dick Hamilton.

Estos anuncios de treinta y sesenta segundos tienen como estrellas unas parejas del Encuentro Matrimonial Mundial y sus hijos.

Market Statistics, inc. calcula que en Los Angeles la población de habla hispana llega hasta dos millones. Por todos los Estados Unidos el número de televidentes llegará hasta 10.5 millones de personas, concentradas en California, Florida, Nueva York, y Tejas.

# OFICIAL

Muy Amados en Cristo:

La población de nuestra nación ha experimentado recientemente una gran gracia. El Vicario de Cristo estuvo entre nosotros. Vino a traernos palabras de paz, de esperanza y de amor. El se ganó nuestros corazones. El nos trajo una visión renovada de quién somos nosotros como Católicos, de nuestro extraordinario destino. Vino a llamarnos para que nos recomprometamos con nuestra Fe Católica y para reanimarnos hacia nuevas alturas de Fe según nos movemos adelante. Nos recordó, con poéticas palabras, que "Estamos enfrente de nuestro futuro".

Mis amados, nosotros, los de la Arquidiócesis de Miami, podemos asegurarle al Papa que estamos preparados para responder a su llamado. Por muchos meses los sacerdotes, religiosos y religiosas y los dirigentes laicos de nuestra Diócesis han estado planeando un gran nuevo esfuerzo de crecimiento espiritual en Cristo. Este esfuerzo enriquecerá la vida de todos. Se cimentará sobre la continuada y maravillosa vida religiosa y el ministerio de los sacerdotes, de los religiosos y de los fieles de la Arquidiócesis. Responderá a las necesidades de nuestros fieles, expresadas durante las consultas realizadas en nuestro Año Santo. Apeleará a los servicios ofrecidos por los fieles durante la Campaña de Administración de Tiempo, Tesoro y Talento de nuestro Año Santo.

Me refiero al esfuerzo de Evangelización de la Arquidiócesis de Miami, que hoy se anuncia y se lanza como una respuesta directa a la visita de Su Santidad.

El Papa Juan Pablo II, en su llamado a la Evangelización, la define así:

"Evangelización significa llevar la Buena Nueva a todos los estratos de la humanidad, y a través de su influencia, transformar la Humanidad y hacerla nueva. La Iglesia evangeliza cuando busca convertir, únicamente a través del Divino poder del mensaje que proclama, la conciencia personal y la conciencia colectiva de las personas, tanto como a las actividades en las que están comprometidos y al ambiente concreto que lo rodea." (Evangelii Nuntiandi, Capítulo II, Parr. 18.).

La Evangelización es tan antigua como la Iglesia. Simplemente quiere decir proclamar y vivir a Jesucristo. Con todo, Evangelización es también algo nuevo en el sentido de que los Papas han conminado a todos los Católicos a intensificar sus esfuerzos en proclamar y vivir el Evangelio de Nuestro Señor Jesucristo.

El Programa de Evangelización de la Arquidiócesis que comenzamos hoy, estimulará y asistirá a las parroquias, organizaciones, familias e individuos a darse una seria mirada a sí mismos, para preguntarse cuán bien llegan a los patrones establecidos por Jesús y proclamados por el Papa. Nosotros estaremos preguntando qué hay que hacer necesariamente para mejorar. También trataremos de alcanzar el reconciliar a aquellos nuestros hermanos y hermanas Católicos que se han enajenado con nosotros en la Iglesia y también estaremos invitando a aquellos que no tienen Iglesia que vengan a compartir nuestras bendiciones.

Haremos todo esfuerzo para responder a aquellos, especialmente a los jóvenes, que nos imputan el no vivir seriamente las hermosas enseñanzas de Jesús que profesamos. Trataremos de asegurar que, mientras atendemos lo que concierne a la comunidad en el momento presente sobre justicia social y derechos humanos, no fallaremos en nuestros compromisos de una cabal espiritualidad religiosa. Trataremos de anular la temible influencia de materialismo, del secularismo y de la indiferencia hacia la religión que es una plaga de nuestros días.

La renovación de la Iglesia se centrará en las parroquias, porque es allí donde las necesidades del pueblo son mejor identificadas y respondidas. Los movimientos y organizaciones apostólicas serán invitados a descubrir y redescubrir su verdadero propósito Cristiano y a participar en este esfuerzo unido. Intentamos emprender nuestra renovación sistemáticamente, en un programa que se extenderá por cinco años. Primero, dirigiremos la atención, especialmente durante 1980, el Año de la Familia, a ayudar a las familias a renovarse ellas mismas en el Espíritu del Evangelio. Entonces trabajaremos juntos, en sucesivas etapas, para edificar una comunidad Cristiana, para desarrollar la Fe, para mejorar nuestras vidas de oración, vivir más genuinamente el amor de Cristo y finalmente, desarrollar en cada Católico el sentido del llamado, o responsabilidad en edificar el Reino de Jesús.

Mientras tanto, también nos acercaremos a aquellos Católicos inactivos en un espíritu de amor, comprensión y reconciliación. Y nosotros invitaremos a aquellos que no tienen religión que vengan a participar con nosotros, de estos dones nuestros.

Yo pido en este momento que se tomen los siguientes pasos:

1. Que entre hoy y Adviento, se hagan esfuer-

zos en todas las parroquias y organizaciones Católicas para desarrollar una profunda comprensión del significado y el propósito de la Evangelización y un compromiso por parte de todos los miembros a participar en este movimiento del Espíritu.

2. Que en toda parroquia se cree una Comisión de Evangelización para asistir y aconsejar al Pastor en el desarrollo de un programa de Evangelización Parroquial.

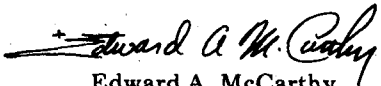
3. Que nos preparemos espiritualmente para este período de Gracia de Dios por medio de persistentes oraciones en la parroquia y en las familias, y por actos de penitencia. Yo pido que, como una expresión de nuestra fervorosa dependencia a la indispensable asistencia divina, reintroduzcamos voluntariamente la práctica de la abstinencia de los viernes, ayuno y de otras penitencias y obras de caridad.

En diciembre, en una fecha que será anunciada, tendremos una Eucaristía del Compromiso, en la que todos los sacerdotes, religiosos y los miembros de las Comisiones Parroquiales de Evangelización y otros dirigentes laicos serán invitados a dedicar a Dios sus esfuerzos y rogar por las bendiciones del Espíritu trabajando entre nosotros.

Amados míos, el Papa Pío XII dijo una vez que la grandeza y las dificultades de nuestro tiempo, hacen imposible para un verdadero seguidor de Cristo quedar satisfecho con mediocridad. Como iniciamos este histórico esfuerzo masivo para ahondar nuestra vida de Fe, y para llegar aquellos que no son del Reino de Cristo, prometámonos nosotros mismos como el Papa lo hizo en su lema "totus tuus", totalmente tuyos, Oh Señor.

El Papa ha dicho: "Vivimos en la Iglesia en un momento privilegiado del Espíritu. En todas partes la gente trata de conocerlo a El mejor, según lo revela la Escritura. Se sienten felices de ponerse a sí mismos bajo Su inspiración. Ellos se reúnen alrededor de El y quieren ser dirigidos por El. Ahora, si el Espíritu de Dios tiene un lugar preeminente en la vida total de la Iglesia, es en su misión evangelizadora que El es más activo". (Evangelii Nuntiandi, No. 75). Rindámonos nosotros y nuestras acciones al Espíritu Santo y a la intercesión amorosa de la patrona de nuestra Arquidiócesis, Nuestra Señora de la Inmaculada Concepción.

Devotamente suyos en Cristo

  
Edward A. McCarthy  
Arzobispo de Miami

## Carnaval Anual de St. Timothy

El Carnaval Anual de la Iglesia de St. Timothy se celebrará este año los días del 8 al 11 de noviembre, en los terrenos de la iglesia, 5400 S.W. 102 Avenida. Entre las atracciones: aparatos de diversiones, plantas, \$3,000 en premios, spaguetti, servidos por Frankie, el viernes desde las 6 p.m. comidas hispanas el sába-

do y el domingo. La familia toda debe venir a disfrutar de este carnaval.

## Encuentro Familiar: Nov. 10 y 11

Los Encuentros Familiares anuncian el próximo Encuentro Familiar, Nov. 10 y 11. El fin de los Encuentros Familiares es unir más a la familia, a los esposos entre sí, y a los padres con sus hijos. Para información: 751-2453.

## Programa Para Salud

El Departamento de Agricultura pondrá en funciones un programa piloto por el cual se dará asistencia para mantener o mejorar la salud a las personas que viven en áreas rurales con escasas facilidades médicas.

Envuelve desde la higiene casera hasta los ejercicios necesarios para mantenerse sano. El plan se extiende, en su fase experimental, a selectos condados en seis estados. Fun-

cionará desde una oficina central con especialistas en salud, nutrición, terapia física, higiene, etc. Todos los especialistas serán debidamente entrenados para servir las necesidades de las áreas urbanas y rurales donde las facilidades médicas y sanitarias son escasas.

El proyecto tendrá una duración de un año, después del cual se computarán los resultados para su aplicación definitiva en toda la nación, o cancelarlo si no produce los beneficios que se esperan.

Los estados donde se llevará a cabo el experimento son Arkansas, Florida, Massachusetts, Montana, Nevada y Nuevo México.

## Música y Liturgia en Sta. Agatha

En el salón parroquial de St. Agatha, 1111 S.W. 107 Avenida, se celebrarán dos sesiones de Música y Liturgia que serán dirigidos por el Rvdo. Padre Juan Sosa. Las fechas anunciadas son: Viernes 26 de octubre, de 8 a 10 de la noche, y el sábado 27, de 2 a 5 de la tarde. Están invitados todos los coros parroquiales y todos los interesados en Música y Liturgia. Se proveerán los cuadernos de estudio. Aquellas personas que deseen más información pueden llamar al 223-5982.

## Padres Acongojados se Reunen

El grupo de "Padres Acongojados" se reunirán el tercer sábado de mes en la Rectoría de Little Flower, en Coral Gables. Este es un grupo hispano y aquellos que deseen más información pueden llamar a Julia Mas al número 448-2577.

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Bishop John J. Nevins  
**ON VOCATIONS**

The bishops, priests, deacons, religious and laity of the Archdiocese of Miami have every reason to be optimistic about the present and future plans of vocational awareness among our people, for the simple reason that all about us there are many wonderful Christians, heroes of our faith, shall I say, who really live and teach the Gospel of Christ, day in and day out.

As a particular example, I would refer to the infirm and elderly who have this daily intention in their prayers. Then we have the inspiring example of our Holy Father, John Paul II, and Mother Teresa of India, who remind us constantly of our Christian commitment to truth, holiness, and generosity.

If you and I are profoundly convinced of this commitment, as indeed we must be as followers of Jesus, nurtured by our prayer life and the sacraments, there is every good reason to believe that a new era is in the offing - an era of holiness, an era of stable and happy family life, and an era of many vocations to the priesthood and religious life.

# VOCATIONS

The Voice

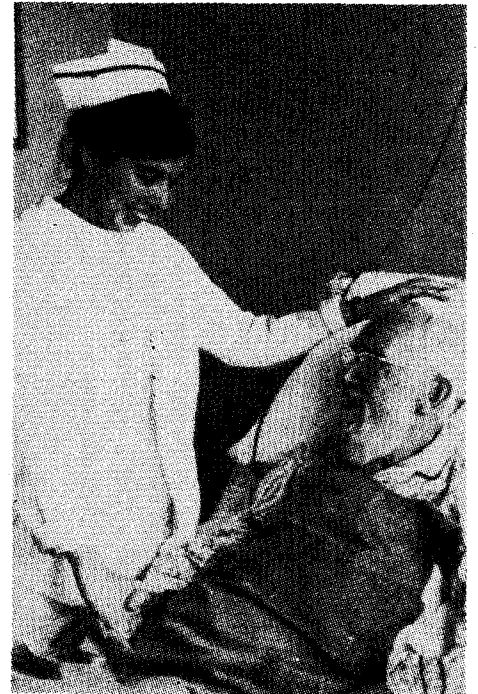
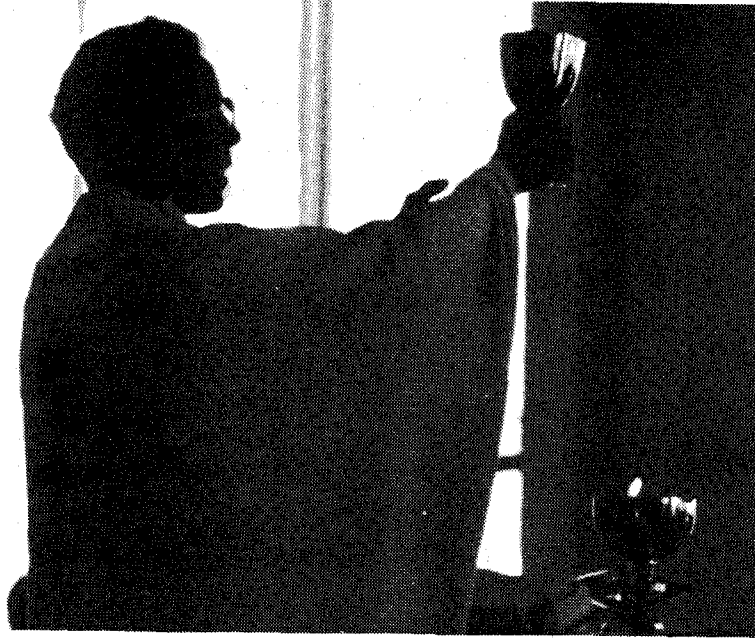
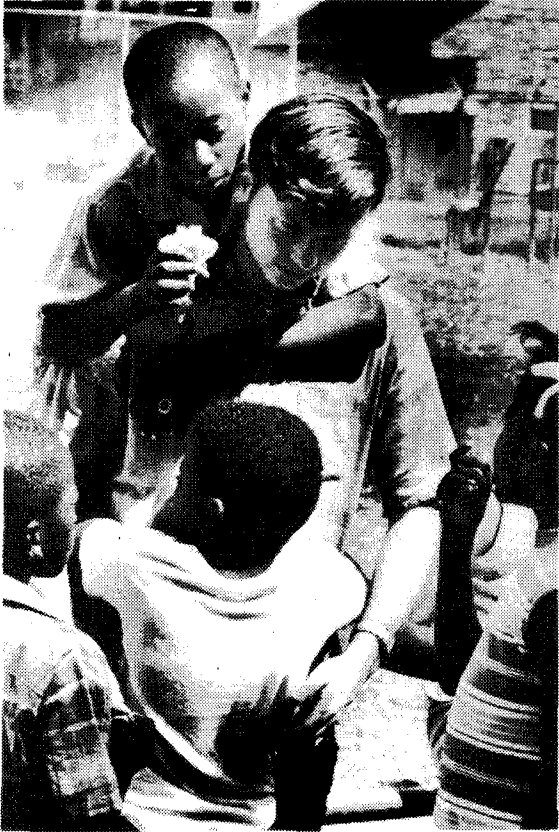
October 26, 1979





"There are in the end three things that last: faith, hope, and love. And the greatest of these is love. Seek eagerly after love."

(I Cor. 13:13-14)

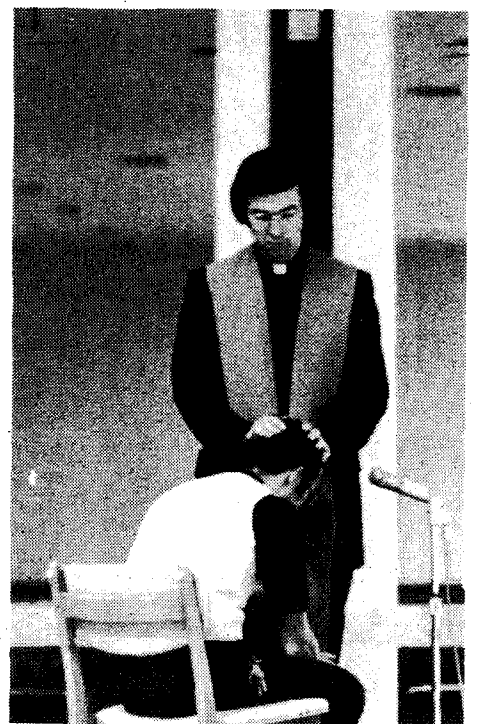


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# Priestly Ministry Is An Art

FATHER DAVID  
BURREL, C.S.C.

Priestly ministry is an art which the church has long entrusted not to seminaries but to parishioners. Catholics have long understood this tacit agreement and fulfilled their trusted mission with much patience and varied success.

The key factor has always been Father's ability to learn, for teachers were never lacking. The contract was seldom explicit. In their heyday, seminaries seemed to think of themselves as doing it all.

BUT PASTORS and people were never fooled. Like so many features of church life more recently, this one is now out in the open. Seminaries conceive of themselves as beginning a life-long process of education to priestly ministry and deliberately incorporate work-study training from the outset.

The primary group currently entrusted with a priest's continuing education is the pastoral team. And if he is fortunate, his studies, too, will have been undertaken in company of women and men

training for pastoral ministry.

The pastoral team offers a way of meeting the multiple needs a parish generates, many of which call for a specialized approach and can be met better by trained lay persons than by an ordained priest lacking the specific expertise. We have long recognized this fact in education, entrusting the parish school to professionals.

Now some parishes are extending that to community organization, marriage counseling, liturgical planning and adult education. This shift is exhibited dramatically in the varied positions held by members of women's religious communities across the country.

It is, in fact, the presence of women—lay and religious on a priest's continuing education team which sharply distinguishes the contemporary situation. One of the touted strengths of a priest's life has long been the bonding with his fellow priests.

NORMALLY jocose, often shaped by athletics, the friendships have nonetheless been strong and supportive,

critical as well as affirming. That will not wane, certainly, and most programs of priestly renewal build on that camaraderie, seeking to deepen it to include regular prayer and reflection together.

Yet the fact of sharing a ministry with other men and women, lay and religious, opens the horizons of a priest's life dramatically. And the bonding within a

pastoral team supplies the key to parish unity. If specialized ministries move a parish to engage a team, it is the way that team learns to work together that encourages the people to keep it.

Today's priest learns from the beginning that he will share in the ministry which a team can offer, whether he will be working in a parish or in more

specialized settings — education, retreat work, communications.

If he anticipates serving the church overseas, the shared ministry will be if anything more dramatic. Africa, for example, owes its extensive evangelization to the catechists. So the priest can no longer think of himself as a solo performer. Yet for that very reason, what he brings to the team is critical.

## Spirituality: The Keeping In Touch

By FATHER BASIL  
PENNINGTON

I don't particularly like the term "spirituality." Just what does it mean? Spirit has many connotations, some of them not so happy. We are not "spirits." We are very incarnate human beings, but there are depths to our being and the deepest part of us has been, traditionally and rightly called our "spirit."

Do we need to be in touch with our deepest part, our spirit? Obviously. Do we need to be in touch with the Holy Spirit dwelling in us—our life in the Spirit? This goes without saying.

IN THESE senses, we do need spirituality.

In our frenetic world so full of agitation and attractions, if a person is not in touch with his spirit, he can all too quickly become dissipated, stretched out, out of touch with the true self. The result can only be a dissatisfying superficiality, a lack of sense of one's person. Life will be deprived of real meaning, a goal and motivation worthy of us as human persons, images of God, adopted divinized sons and daughters of the Most High.

We do need to be in touch with our deepest selves, to listen to our hearts, to experience our true dignity ever affirmed by the constant creative love of God. For any

thoughtful person there will be moments of depth and transcendence.

But this experience, this being in touch, this true self-knowledge and possession is too important to be left to occasional haphazard moments. We need to program time and space for it and to know how to enter into it. Such programming and practice is spirituality.

BUT THERE is a dimension to us that goes beyond the human. We have been baptized into Christ, made one with the very Son. There is a divine dimension about us. And we cannot get in touch with it and begin to satisfy its felt longings without aid of the Holy Spirit. As St. Paul assures us:

"The depths of a man can only be known by his own spirit, not by any other man, and in the same way the depths of God can only be known by the Spirit of God. Now we have received the Spirit that comes from God, to teach us to understand the gifts he has given us.

An unspiritual person is one who does not accept anything of the Spirit of God: A spiritual person, on the other hand, is able to judge the value of everything, and his own value is not to be judged - by others" (1

(Continued on Page 18 B)



## IS COMING TO FLORIDA

Annette Schmeling, a professional admissions counselor, will be available at College Days and Nights November 5-9 at the following locations: Hollywood Hills and Piper High Schools, Biscayne College and Palm Beach Junior College. See your guidance counselor for details.

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## HANDMAIDS of the SACRED HEART

The Sisters, Handmaids of the Sacred Heart of Jesus, working as teachers, CCD Coordinators and doing Pastoral Ministry at Fort Lauderdale in St. Bernard and St. Helen's Parishes, belong to a Congregation which numbers 2,300 members of all nationalities, has its Motherhouse in Rome, and is extended in 20 different countries, including Mission lands. Their Provincialate and Novitiate in U.S.A. is in Philadelphia, Pa.

Love of Christ in the Eucharist and the concern of His Heart for the salvation of men is the spirit that animates the Sisters and moves them both to adore the Lord present in the Eucharist, and to serve mankind as educators in the Faith so as to bring all men to the knowledge and love of God.

To contact these Sisters for any further information, please call Sister Mary, 583-3814.

HANDMAIDS  
of the SACRED HEART  
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# Reach Out with Media

Among the many who traveled to Washington, D.C. in the past months to obtain coveted "press passes" for Pope John Paul II's tour of the USA were four Daughters of St. Paul. In their long black habits, with rosary and veil, the Sisters may have seemed quite a contrast to some of the representatives of the secular media. Yet, these Sisters who followed John Paul II from Boston to Chicago felt right at home with their role as religious women of the media.

THESE SISTERS equipped with cameras and recording equipment formed part of the realization of the dream of their founder, the late Reverend James Alberione, S.T.D., S.S.P. When Father Alberione launched the first Daughters of St. Paul into their new mission in the Church back in 1915, he wanted them to be "apostles" of the press (and of all the forthcoming media of communication).

He wanted the Daughters of St. Paul to be religious women, bound to Christ and to His Church through the joyous living of the three vows of obedience, chastity and poverty in community. He told them to be always persons rooted in prayer, especially in Eucharistic adoration... prayerful, yet dynamically active. The activity of these new Pauline religious was to be aimed at making Christ known and loved by hundreds, thousands, and even millions with the press, motion pictures, and all the other rapidly developing communications media.

AIDED by the cooperation of Teresa Merlo who became the

Order's Mother Thecla, Father Alberione's dream soon became a growing religious family. One by one house of the Pauline religious sprang up in nations from Italy to Japan, to Australia and Africa. In each of the thirty nations where they are established the Sisters have used the press to multiply and conserve the Word of God.

The Bible itself, lives of saints, catechetical materials, magazines, children's literature and especially the words of the Popes have been multiplied on the presses of the Daughters of St. Paul.

A visit to the American provincial headquarters in a Boston suburb reveals a house brimming with prayer, work, study and joy-filled laughter. White veiled novices after their time of prayer and novitiate classes, don work aprons to join their professed Sisters in "manning" the printing and bindery machines, or in operating video-tape equipment...all a part of that apostolic work which goes into preparing Christ's message for today's audience.

Other Sisters in the quiet of their studies prepare manuscripts for books and periodicals, or plan scripts for radio and television programs. Still others serve as musicians, sound technicians, filing and shipping clerks to send out parcels of books to readers round the world. Blended with the hum and clashing sound of their-modern machinery is the sound of the Sisters' praying.

AS THE Sisters keep a holy silence during their work day, they offer the Rosary and other prayers for all those who will one day receive the

fruits of their labor.

As their father St. Paul traveled the whole world to preach Christ so they imitate him in bringing Christ's truth to humanity on a one-to-one basis.

From each of their 21 convents in the USA, the Sisters leave in groups of two each day to bring the Word of God which their Sisters have prepared to people in homes, hospitals, businesses and prisons. Prayerfully, the Pauline Sister meets every person.

A word, a smile, and what is more, the Word of God in the form of books, magazines, slides or cassettes, etc., works a renewing marvel of grace.

The Daughters of St. Paul also staff and operate St. Paul Catholic Book and film Centers located on busy streets in the heart of large cities in the USA. Their Centers are spread from Miami to Alaska, and Hawaii. These centers have the appearance of any other modern store on the outside, but when you walk in, you feel the difference.

Theirs are centers of apostolate. As one man commented on his visit to a center, "It is like making a pilgrimage when I walk into your store." As apostolic centers, the St. Paul Catholic Book and Film Centers offer the best in the communications media: spiritual reading books for all ages, religion texts, films, banners, cassettes, audio/visuals—everything that speaks of Christ and His message of salvation to our modern world.

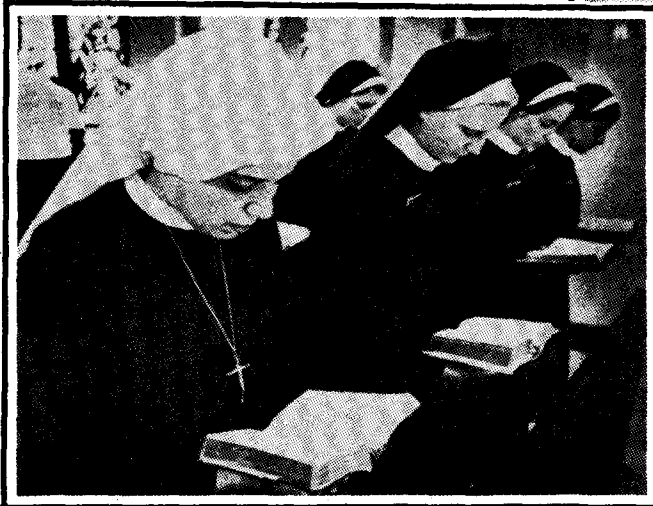
In the words of their Founder: "The Book Center is the Church, the clerk is the preacher. The counter is (Continued on Page 18 B)



The Sisters, Servants of the Immaculate Heart of Mary, Immaculata, Pennsylvania, constitute a Congregation of religious women of Pontifical status. The Congregation was founded in 1845, in Monroe, Michigan, by Father Louis Florent Gillet, a young Redemptorist, as a step toward establishing a Catholic school in the Michigan area.

In 1858, having been invited by Saint John Neumann, a Redemptorist, and the fourth Bishop of Philadelphia, the Sisters opened a mission in Susquehanna County, which then was part of the Diocese of Philadelphia.

Founded specifically for the teaching apostolate, the Immaculate Heart Community has never abandoned this original commitment. For over a hundred years, thousands of IHM's have integrated contemplation and action to continue the mission entrusted by Christ to His Church... to teach all men in all times! Today, over two thousand Sisters serve the People of God in Pennsylvania, New Jersey, Virginia, Florida, California, Connecticut, North Carolina, South Carolina and Georgia. The Sisters also serve in Latin America (Peru and Chile). They staff 180 schools—Pre-Kindergarten



through College. They also conduct a special-education center for blind children at St. Lucy School, Philadelphia. Through their daily striving, the Sisters share the fruits of their religious life, thus helping the people they serve and enriching the Church.

Thus the tiny seed, thrust into the Michigan soil and nurtured in the poverty, obscurity, and hardship of pioneer missions, has developed into a mighty tree, spreading its branches into 14 dioceses of North and South America. True to its pioneer heritage, the IHM Community still believes in planting the "seed"—the Word of God—in the ever-stretching frontier of the mind and the everlasting home of the heart.

For over twenty years, IHM's have labored in the fertile field of Florida—serving at Epiphany School and Notre Dame and Lourdes Academies.

*Acorns to Oaks*



*Sisters, Servants of the Immaculate Heart of Mary*

Directress of Vocations, Sister Mary St. Francis, I.H.M.  
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# Brothers: Men For the Future

By **BROTHER ROBERT SHEA, F.S.C.**

People who say that there is no longer any need for Religious brothers, for a group of men who are filled with faith, love and unselfish dedication, men who lay down their lives for those in need, men who are living witnesses of the presence of God in our midst, must be aliens from another planet.

The brothers were needed yesterday, they are needed today and they will be even more needed as we meet the future. As society evolves in an ever more depersonalized style, the witness of brotherhood becomes increasingly crucial.

**TO MOST THIS** vocation is a bit of a mystery. The brother wears a habit that is distinctive; he lives in community with other men of similar outlook; he leads a life of prayer and service that sets him apart from the lifestyle of most other Christians.

The brothers constitute a unique religious vocation for men who are called to constitute a unique religious vocation for men who are called to pronounce vows. The religious brother dedicates his life to God by publicly vowing to live a life of poverty, chastity and obedience.

In this consecration to God, he shows his willingness to follow the example and teaching of Jesus: "If

you wish to be my disciple, go and sell what you own and give the money to the poor; then come, follow me."

The brother lives in a community sharing his life with other brothers, working, praying and recreating with them. He attempts by his community life to be a witness to the kind of Christian community that is described in the Acts of the Apostles where it is written that "they held their goods in common, prayed, broke bread together and shared their meals with great joy and thanksgiving." And he finds strength in the spiritual atmosphere and company of others following the same path in life as himself.

**INDIVIDUALLY** and through his community the brother serves the people of God in many different ways. He may be a teacher who is often specially trained to work with the deaf, the handicapped or the emotionally disturbed.

Brothers will be found caring for delinquents, treating drug addicts and alcoholics, and counseling those who are troubled or who have lost courage in the face of life's contradictions.

A brother may be an administrator of a television network, in charge of a city hospital or a superintendent of a school system.

Brothers are college presidents, social workers and neighborhood organizers.

We are present all over the world on both sides of the Iron Curtain, responding to the call of Jesus to serve "Whatever you do for the least of my brothers, you do for me." Simply stated, we are present wherever there is a need and according to the gifts and talents God has given to each of us. And whatever a brother does, he brings who he is to the task. It is for this reason that he has been needed in the 20th century and why he will be needed in the 21st. Some tasks can be performed by others but never with quite the same impact as a person with the values, the lifestyle, the dedication to service and the vision of the religious brother.

**IN THIS FELLOWSHIP** a man becomes more himself and discovers himself precisely because of the people with whom he lives and works. The men who are becoming brothers today are beginning their own exciting adventure while at the same time continuing a centuries-long tradition of contributions to society and to the church.

The brother fulfills the vocation of every Christian to bring joy into the lives of others. Today the church is blessed by the ever increasing number of these men for the 21st century.

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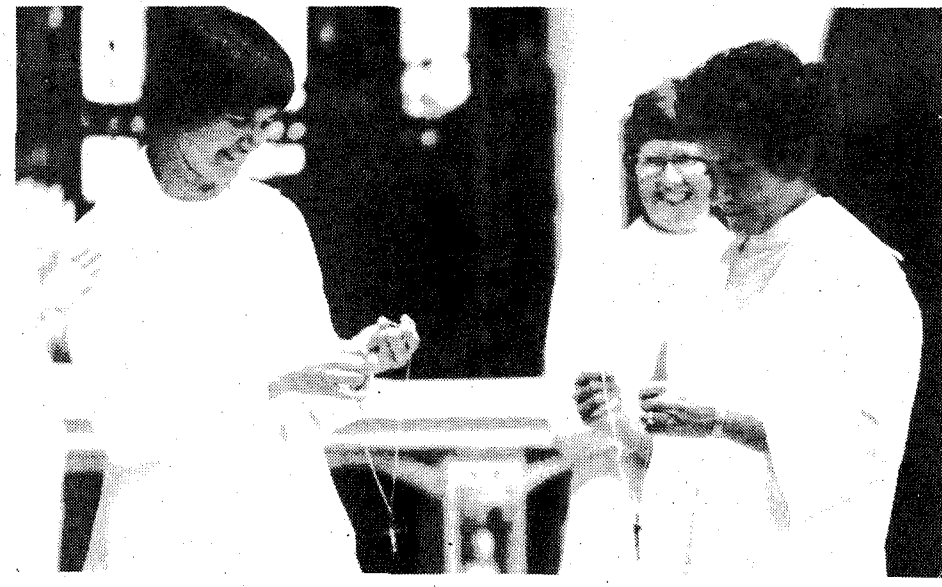
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# Vocation In The Family

Most of the VOCATIONS material in this issue is supplied by the NATIONAL CATHOLIC NEWS SERVICE

By FATHER BASIL PENNINGTON

The hustle of the day is over. Things have quieted down and Mom and Dad are getting ready for bed. It is the time of more intimate sharing.

"Jim, Billy told me today he thinks he would like to become a monk (priest or friar)."

"WHAT!"

A father's response to such news, whether broken to him by wife, son or daughter, can and does call forth all sorts of reactions and emotions. Any vocation director can assure us of that.

In the short time I have been in vocation work I have experienced the whole spectrum from the father who wanted to have a townwide celebration to mark his son's entrance into the monastery to the mother who looked me straight in the eye and said quietly but firmly: "I am going to fight this vocation with every ounce of strength within me."

Both responses are understandable as all the others in between. Mothers and fathers have dreamed dreams for each of their children. In some homes a son or daughter embracing religious life is a dream come true, perhaps the fulfillment of a consecration made on the day of birth or baptism.

In other homes it shatters the dream bubble. It is interpreted as failure—"Why should our child want to shun marriage and run away from

the world? Have our lives been such a colossal mess? It spells not only separation but alienation. This is indeed sad and far from the truth.

IT IS ONLY an environment of affirming love, one marked with a certain success in true human living that can nurture in a girl or boy that sense of personal dignity and worth that he or she can conceive of self as being worthy to be given unto the Lord and his whole body as gift. The celibate son or daughter will always be freer to be close in love.

There are really three graces in vocation. The person first sees the particular way of life as beautiful; then, as beautiful for him or her; and then, he or she effectively pursues and embraces it. Religious life is something of a mystery. It has a divine element to it.

Only by grace enlivened by faith can one perceive its true beauty and one's own baptismal beauty consonant with it. Only a God-given love, responsive to his love, can impel one to say "yes" to it. In some way the family needs to share the first grace to see the priestly or religious life as a beautiful life, and then the second, to see it as beautiful for their loved one.

We believe God made us, and that he made us to be happy with him and each other. The Maker knows best how his creation works and attains its purpose—our happiness. Parents, brothers and sisters want their loved ones to be happy. But sometimes it takes time for them to enter into this

perspective of graceful faith.

A CERTAIN openness is necessary. Perhaps one of the best natural helps they can have is meeting some of the monks, nuns or priests their son or daughter is joining and experiencing something of their joy. Some relevant reading can be helpful. Prayer, compassionate affection and affirming support are important. The mystery will unfold. In time the first and second graces of vocation will spread to all the family and the Religious' or priest's joy will be shared by all.

Any priest or Religious called to that intimacy with Christ our very God that gives celibacy for the kingdom its meaning will find a love, a life and joy beyond all telling: "Eye has not seen, nor ear heard, nor has it entered into the heart of the human person what God has prepared for those who love him."

If we truly love someone, we want his happiness and we find our happiness in his. A family who wants anything less for a son or daughter is not worthy of this child of God and the special call he or she is receiving. And if we do not initially understand, we have to be patient till we are admitted into the mystery. And then we will see that not only is the Lord giving to our loved one in a special vocation something most precious and beautiful, but a life that will be immensely fruitful for us all.

## Entrusted With New Life

By MITCHEL B. FINLEY

There is nothing like losing something to make us appreciate having it. There is nothing like a miscarriage to make a young couple grateful for a later pregnancy that goes to term and brings into their lives a healthy baby.

Frequently, we take babies for granted, forgetting the incredible gift that new life is. We are not surprised that a pregnancy occurs and that a unique person is the result. Because it happens all the time, we take pregnancy and birth for granted.

LATER, ONCE we have become parents, it is easy for the day-to-day duties of caring for an infant or small child to obscure from vision the miracle that is taking place before our eyes. All we can see much of the time is the trouble and inconvenience—the dirty diapers and crying in the

night, the family meals fractured by a screaming baby, the books we would like to read gathering dust on the shelf, the projects around the house that are neglected—all because there is not time to spare.

All Christian vocations have this in common: they are all lives of service and witness. Christian parents dedicate themselves to the loving service of their children as their primary apostolate. And the ways they go about this provide a public witness to their faith in Christ, to their belief in his teaching that no more joy is to be found than in the love of God and other people.

With the arrival of a new child, then, God entrusts parents with new life in two ways. First, the child is obviously new life. Parents are called, as Sidney Callahan has

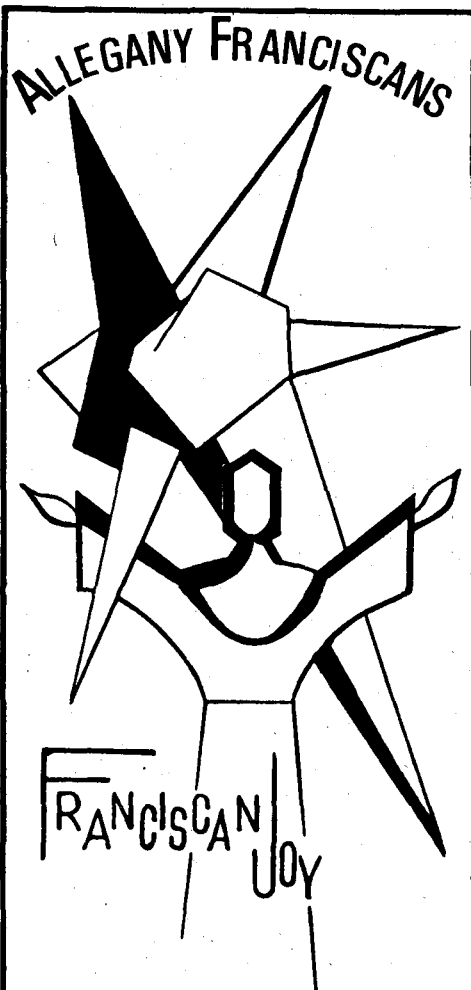
written, to do all they can to make children glad they were born and eager for life.

Second, God is entrusting parents with new life in another sense for the parents themselves are called to a new life. They are handed the challenge to reform their lives and believe more fully in the Gospel precisely by being parents.

THIS NEW LIFE is concentrated on learning to love like adults rather than like children or adolescents. Upon becoming a parent, one is given the opportunity to really grow up. For it is only the person who has truly grown up who is able to love in ways that are not fun, in ways that mean embracing the cross on a daily basis, and doing so with joy and hope.

The new life of a baby is an invitation to experience the new life of

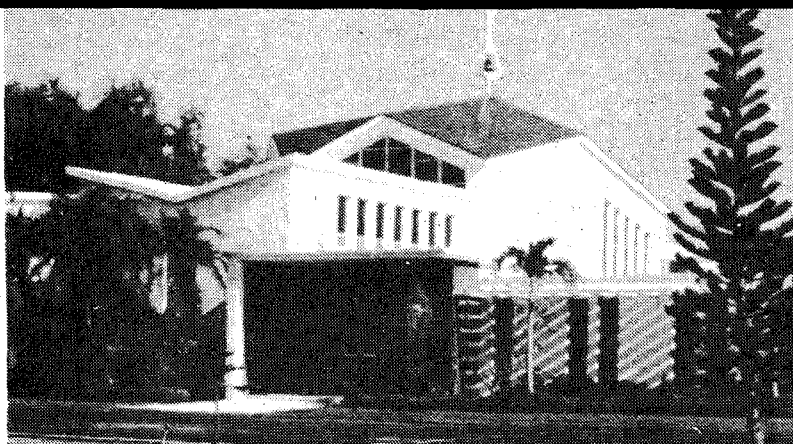
(Continued on Page 7B)



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*One thing I ask  
of the Lord;  
this I seek:  
To dwell in the  
house of the Lord  
all the days  
of my life.*



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# Anchor Club Holds Meet

By GEORGE KEMON

Over 500 members of the Anchor Club met in convention at the Deauville Hotel in Miami Beach last week.

What? You never heard of the Anchor Club? Well, neither did this writer until he was given the assignment to cover their conclave.

The ANCHOR Club is a very vital group within the Knights of Columbus. Their goal is to sponsor programs which will produce revenue sufficient to assist seminarians through training, to help special children, and to assist the handicapped child in any way they can. And they do it in a very low key.

There are over 800 members of this rather special club. The membership covers mostly the Eastern seaboard, as far inland as Ohio, and as far North as Canada which has two groups in Affiliation.

The Anchor Club came into being in 1923, started by a group of New York City Policemen and firemen who were also K of C members. It extended to railroad men and some municipal workers. It is thus today. Its members are mainly retired men in the fields mentioned above. The group received its charter from the State of New York in 1925.

Mainly, its membership comes from the New England States, New York and New Jersey. Just to be a Knight is not sufficient. A Knight may apply for membership when he reaches the Third Degree. He is not necessarily accepted because he has reached Third Degree, or because he makes application. The membership is a hardworking, dedicated force of men and they want their ranks to carry this tradition. It is not a social or playtime club, although they are flexible enough to enjoy themselves and work at the same time. Attendance at their 54 annual convention would show this aspect to you.

The agenda was heavy with caucuses, workshops, committee

meetings, etc. There were events for wives, as well.

The main purpose of the convention was to meet for annual reorganization and election of officers. And this they did.

Supreme President Harold M. Fisher, of Quincy, Mass., is outgoing. He served a two-year term. His successor is First Vice President John F. Sleeper. This was not by chance.

PRESIDENT FISHER spent 16 years getting to the presidency. He has held every elective office within the club, and each one advanced him toward the presidency. Each officer serves two terms, and advances to the next position in the hierarchy.

By the time Mr. Fisher acceded to the presidency he was thoroughly versed in the Anchor Club, its mechanics, goals, and purposes.

THERE ARE fourteen chaplains elected to the various groups in the club. They also serve for two years - but may succeed themselves. Fr. Robert D. Nemeth, OFM, of St. Emery Church in Fairfield, Conn., has served as Supreme Chaplain for two terms. This dynamic young priest was at the forefront of everything going on at the convention. He did a fine job of guiding, locating, patting, cajoling, and, in general being the guy to see to get it done.

The Supreme chaplain holds annual Spiritual Holy Hour (day) every year and his job is also to oversee meetings. He does this beautifully - because you never really know he's doing it!

The Anchor Club administers the James F. Melody Fund. Named after a past Supreme President, the fund is used to assist Seminarians through five years of training.

Any son or grandson of an anchorite, studying for the diaconate, or the priesthood, receives a grant for five years in seminary, or through the completion of his diaconate.

There is a camp for special children in Westchester, County, N.Y., where any child who is retarded or handicapped in any way can spend

two weeks, free. The child's parents need only submit the name and the Anchorites do the rest.

OVER \$120,000 was dispensed through the Anchor Club last year. It came from sales of Christmas cards to K of C councils, by holding dinner - dances of their own, and other forms of fund-raising. Some donations are received from K of C Councils, as well.

At their banquet last Saturday Night, a letter was read from President Carter, sent by Jody Powell, his press representative congratulating the Anchor Club on its achievements and lauding their efforts on behalf of special children.

BISHOP JOHN J. Nevins ad-

ressed the assembly, and told them of Pope John Paul II's admonition to seek vocations, assist seminarians, and to further the pastorage in our country.

The Pope spoke to the assembled bishops in Chicago. Bishop Henry congratulated the Anchor Club for its efforts in assisting seminarians and deacons.

The convention, which opened last Thursday evening with a Mass concelebrated by the fourteen chaplains, closed with a banquet and dance on Saturday evening. Mass Sunday morning sent every one home surely very satisfied of their accomplishments.

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## Entrusted With New Life

(Continued from Page 6B)

Christ through unselfish service, frequently without much thanks. But Christians know this is the paradoxical path to true human fulfillment, that even now the

resurrection is to be experienced through just such a life. Perhaps that is why parents who view life in this way seem to know so much joy - even in the midst of dirty diapers and cottage cheese on the ceiling.



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SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY

In 1206, when Francis received his commission; he hears a voice from the Cross in San Damiano, "Rebuild my house" and his decisive experience in the Portiuncula, hearing the Gospel of the Mass (Mathew 10,7-20) pointing the direction. These experiences became the definitive call of Francis' vocation to serve God and man.

His day to day life was his metonia, on going conversion, becoming like Jesus his brother. By 1210 he had attracted eleven followers, a priest and lay brothers. The lay movement was beginning to grow and the need to assure communion with the Church was shown by his seeking approbation of the first rule of the Friars Minor from the Holy Father the Pope, visable head of the order.

POPE INNOCENT III had dreamt of a "little poor man" holding up the falling walls of the church. He realized Francis was this man, he approved the first rule. As most saints, Francis was ahead of his time. Only today after the Vatican Council II we are seeing the rebuilding and reforming that was Francis' vision, becoming concrete in the Church of the Poor. The way of life which the Lord had called Francis to, could be embraced by all Christians.

In 1212 St. Clare was recieved and the "Poor Ladies" were founded. Lay men, Laywomen, and priests flocked to this re-awaking of the Christian vocation in service to God and their fellowman in whom they saw their brother Jesus. The "Brothers and Sisters of Penance", the Secular Franciscans was founded by St. Francis and became the thrust of the Friars Minor. The three branches of the Franciscan Family, all equal, were founded by Our Holy Father St. Francis.

The Franciscan Charism, to live the Gospel and practice the virtues in imitation of Jesus and His poor Mother; by service, being humble, living simply, in purity, and being obedient to our Holy Mother the Church.

Francis' method of preaching was by example, being present in the world, but not of the world. Our baptismal vows are the foundation on which we build our commitment to serve the Kingdom of God. Because of the undeserved gift of love, Salvation, and the love Jesus has shown us, we respond by our acts of love, penance, and joyful acceptance of life in the spirit.

IN 1977 THE Most Holy Name Province (OFM) was given jurisdiction of Florida and Georgia. The region became known as the Southern Region.

Sister Marion Schumacher, S.F.O. was appointed the frist Regional Director by the Reverand John F. Faddish, O.F.M. Regional Moderator in 1977. The order is sheltered and approved by all the Bishops within the region.

The number of fraternities has grown from 15 to 28 within the region. Last year the island of Jamaica, W.I. was added to the Region. Assisting the Regional Director are six Associate Regional Directors within the areas of the region. They form the Regional

Council to manage the affairs and the internal government of the Secular Franciscans of the Southern Region for the Holy Name Province.

In the Apostolic Letter "Seraphicus Patriarca", dated June 28, 1978, under the ring of the Fisherman, Pope VI approved the revised Rule of the Secular Franciscan Order which abrogates and takes the place of the preceeding rule of Pope Leo XIII. The name Third Order of St. Francis was changed by the Pauline Rule to the "Secular Franciscan Order" which is a true religious order. The management, formation, reception, and profession of novices is now properly the task of the Secular Franciscans with spiritual assistance of the the First Order, Friars Minor.

The Southern Region operating under a previously experimental way of life (rule) before June 28, 1978, similar to the new revised rule, has become a model for the Province by it's timely progressiveness and innovations.

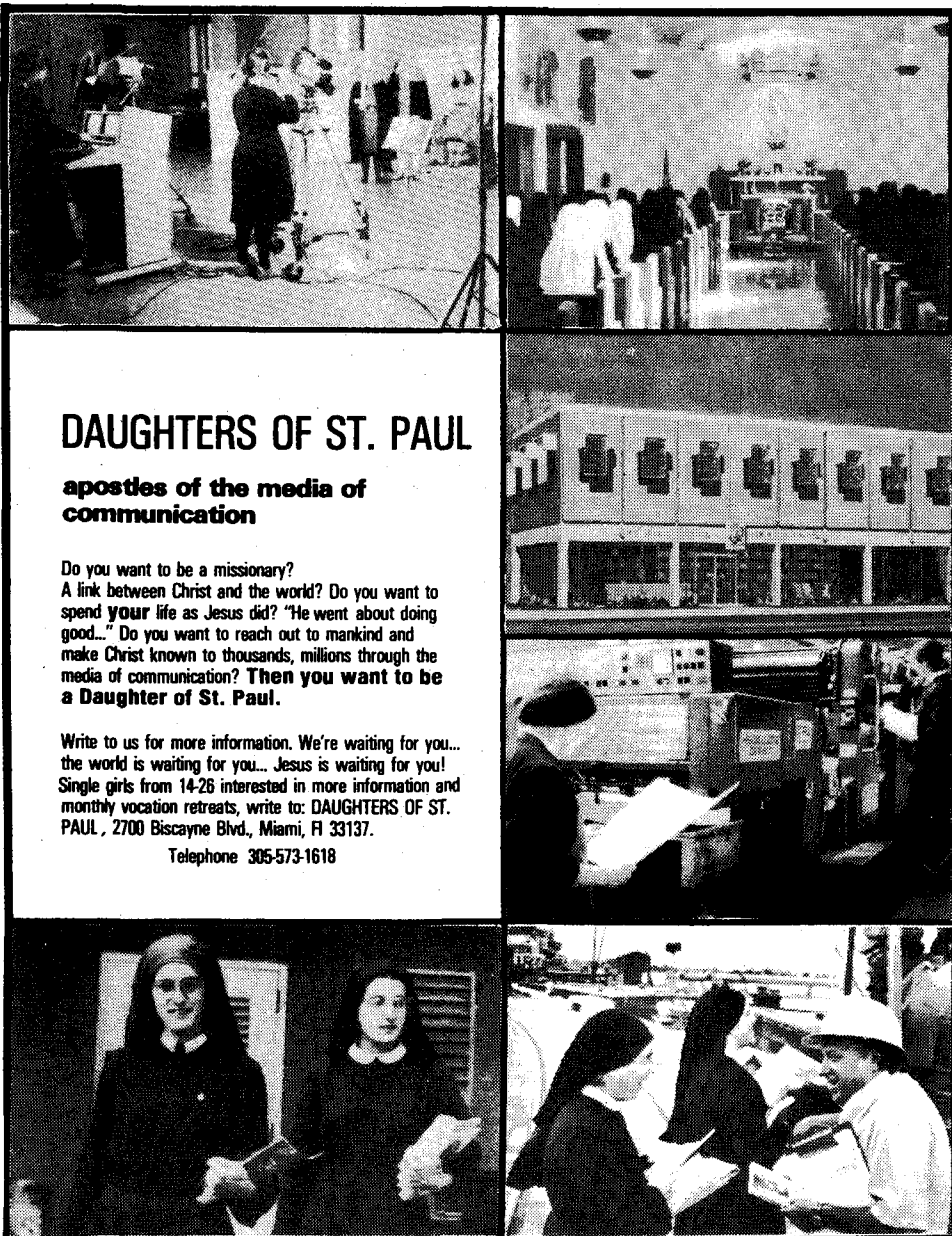
FRANCISCANS believe each person is a gift and has a gift to share with the community. Hence, the wide diversity of apostolates of individual members working to carry out the Church's Missions within the community at large. As a religious community Franciscans support "Respect for Life" in it's many facets.

The Secular Franciscan Order is open to all practicing Catholics, wishig to dedicate themselves to a life of penance, who have attained 14 years of age to live the vision of St. Francis. A short period of intiation, reception, a year of noviate is required before profession of the promises of chastity, poverty, and obedience.

Within the Secular Franciscan Order, professed memebers who wish to live a more dedicated consecrated life, while remaining in the order, a relatively new state of life recognized by Pope Pious XII, February 2, 1947 promulgated the long awaited Apostolic Constitution "Provida Mater" the official document of the birth of the "Secular Institute". Under artiles 8 and 52 of the Constitutions of the Secular Franciscan Order, affirm the taking of vows as promulgated by Provida Mater.

In answer to the challenge of our times and the Franciscan vision the "Franciscan Secular Institute-Queenship of Mary has grown steadily from it's beginnings in Chicago in 1963 under the direction of it's founder Rev. Philip Marquard. O.F.M. Regional communities are being formed within the major areas of the United States.

MEMBERS TAKE vows of chastity, poverty, obedience, and the apostalate. They remain within their situation and locale, working to build up the kingdom of God. For vocation information contact Brother Robert R. Blackburn, S.F.O., Associate Regional Director, Southeast Area, 3207 S.W. 48 Ave. Hollywood, Fl. 33023 (telephone 983-0519). There are fraternities in Boynton Beach, Coral Springs, Ft. Lauderdale, Miami Beach, and Miami (spanish speaking). St. Francis said, "until now we have done nothing, let us begin".



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# Lay Vocation Different?

When my 27-year-old daughter, Pat decided to leave a promising career as teacher of the developmentally handicapped and join the Lay Mission Helper program of Los Angeles, the prevailing reaction among her friends—and ours—was blank perplexity.

Becoming a Lay Mission Helper meant relocating in Los Angeles for the nine-month training period during which she would be required to support herself. After that, there was a three-year commitment to service in some mission field in Africa or the South Pacific for which she would receive the princely remuneration of \$50 monthly.

Why, her friends asked, was she doing this? Was she going to become a nun? Wasn't her work with the handicapped apostolate enough? Her off-hand explanation, "I just feel I have to do something more," did not reduce their confusion. Even her young priest friends seemed astonished and at least one admitted to feeling driven to re-evaluate his own ministry and lifestyle in the light of her choice.

Why, she asked in her turn? Why should the fact of a lay person's attempt to give of herself in total Christian service—even for a limited time—be so unsettling to so many good people? Weren't all the mission volunteers, single and families alike,

merely doing what Christ had asked his followers to do? "Leave all you have and follow me."

Reluctantly she formed the conclusion that even today, more than a decade after the decree on the apostolate of the Laity was issued, there is still a lack of expectancy in the church of real vocational response from the laity. And this is no more evident than among the laity themselves.

Somehow this idea creeps in that the dynamic Christian imperative to full witness, service and ministry is not seriously directed at lay people.


It is a fact that when a person, particularly a young person, shows evidence of real desire to give of himself to prayer and works of charity (as they used to be called), clergy and laity alike immediately begin to think in terms of the priesthood or the convent. It is as though real commitment had no place in the lay context.

We forget, perhaps, that it was to the ordinary people that Jesus spoke when he said, "Follow me. Get rid of all those binding possessions and do as I do." It was to the disciples, not only the 12, that he called to "love one another as I have loved you" and "be perfect as your heavenly Father is perfect." To them too he sent his Holy Spirit and foretold that all that he had done they could do—and more.

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# Christ Is Calling

Can one ever truly say, "I heard Christ calling me"? As I look back on the last 30 years and recall the many, many times I have experienced a challenge to become more than I was at the time, I can honestly say, "Yes, I have heard Christ calling me."

In my childhood and teen years there were the times I was called to develop into the person God was calling me to be. There were the times in prayer when I could almost hear the Lord calling me to be a more caring, more loving, more compassionate person. And, of course, there were the times when tragedy struck and I learned to respond to the Lord's call to take up a cross and follow him. Yes, Christ calls us in many, many ways. But I have not heard his voice more clearly than when he called me to the religious life.

After graduating from high school I went to work for the federal government. Though I started as a typist, I gradually became a specialist in personnel work. During the war many of the qualification requirements were waived so I was accepted into a professional position and began stepping up the ladder of a successful career. After working 11 years, my family and friends took it for granted that I had been called to a successful career and the single life.

Then the Lord started calling me in another direction. It began when two Mission Helpers of the Sacred Heart came to my door. Since I was working, my sister-in-law gave me their invitation to come to their convent and explore the possibility of teaching religion. "Who me, teach religion?" I replied. But I visited the convent. After enrolling in the

teacher-training courses, it wasn't long before I accompanied the sisters to Waldorf, Baden and Seat Pleasant, Md., as a fourth grade teacher of religion.


At first Christ's call was hardly discernible—enjoying the classes, finding the sisters very pleasant company, experiencing a sense of accomplishment and peace. After a few months I became less and less satisfied with my career, my social life, and more and more happy when I was involved in ministry. Gradually the call became louder and louder.

After much prayer the day came when I knew I had to respond. "There was much in me that wanted to say 'no,' but I knew Christ was calling me and I had to say 'yes.'" I, at least, had to give it a try.

The first two and a half years were spent in the novitiate. Although novitiates have changed today, at that time it was a time of "withdrawal from the world." Much time was spent in silence. Classes were attended to learn the basis, spirit and expectations of religious life. This was a time to "test the call." During that time I learned to listen to the Spirit, to know my strengths and weaknesses, to develop a deeper prayer life, and to be surer than ever that Christ was calling me to live a vowed life of celibacy, poverty and obedience.

When it was time to make temporary vows, as far as I was concerned they were for life. After three years of temporary vows, final vows were made and my commitment to the Lord in response to his call was forever.

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## Toda Vida es Vocación

Por Ha. MARGARITA GOMEZ, R.M.I.

Vocación... llamada... respuesta... reto histórico... Dios... Vocación... llamada... respuesta... Seguimiento de Jesús...

La vocación, como llamado de Dios a toda la creación y, en ella, al ser humano como centro y culmen de esa creación, es el reto lanzado por Dios al hombre y a la mujer a ser, en la historia, continuadores de su obra creadora.

No podemos entender las vocaciones particulares sino es dentro de la vocación, o del llamado universal de Dios a toda la humanidad. Y no podemos entender ésta si no es dentro de la dinámica de la fe.

Todo bautizado recibe en el bautismo un llamado de Dios al que ha de ir respondiendo libre y valientemente a lo largo de su existencia. Es un llamado a ser continuadores de la misión de su Hijo, de Jesús. Una misión redentora y salvadora; misión que puede sólo desarrollarse a través de una fe viva y comprometida con las situaciones concretas.

Lo que cada cristiano debe preguntarse es: ¿Cómo quiere Dios que yo viva su llamado? ¿Cuál es mi modo peculiar de vivir este llamado en la Iglesia, según los dones que he recibido del Espíritu Santo? Porque la Iglesia es una y todos, en ella, tenemos un ministerio, un servicio que realizar para bien de los demás.

"Hay diversidad de carismas, pero el Espíritu es el mismo; diversidad de ministerios, pero el Señor es el mismo; diversidad de operaciones, pero es el mismo Dios que obra todo en todos" (I Cor. 12:4-6).

Todos los bautizados han escuchado la voz de Jesús: Ven, sígueme. Pero no todos realizan este seguimiento tomando el mismo género de vida que El tomó: pobre, célibe, obediente. La radicalidad de aceptar a Jesús y, por tanto, de continuar su obra en el mundo, es exigida a todos; pero sólo a unos pocos El llama para que prolonguen en la Iglesia y, en ella, en el mundo, el misterio de su vida.

La Iglesia recibió de su Señor el mandato de ir y predicar a todas las gentes, de anunciar el Evangelio, la Buena Noticia. La Iglesia ahora, en sus miembros, continúa esa misión.

El apostolado es constitutivo de la vida del cristiano, no es privilegio de unos pocos sino exigencia que brota del bautismo. Nadie puede quedar ajeno al mandato del Señor: "Id, predicad..."

Todos en la Iglesia somos servidores los unos de los otros para el bien de la humanidad. Si somos servidores no hay quien sea mayor que los demás, sino todos hermanos en Aquél que nos llamó.

Pero no podemos olvidar que Jesús, lo mismo que en los caminos de Judea, sigue llamando hoy a algunos de entre sus hermanos, a seguirle por el camino de la vivencia radical de las bienaventuranzas.

Dios es libre de llamar a quien quiere y cuando quiere. Pero habitualmente El llama a través de los hombres.

Juan Pablo II se dirige a los Obispos, sus Hermanos en el Episcopado y les dice: "... no tengan miedo a llamar. Introdúzcanse en medio de los jóvenes. Vayan personalmente al encuentro de ellos y llamen... Nosotros debemos llamar. El resto lo hará el Señor, que da a cada uno su don particular, según la gracia que le ha sido dada".

Adoptar como estilo de vida permanente el ideal de las

(Pasa a la Pág. 11 B)

### Breve Biografía de Madre Teresa



ción era dedicar mi vida a socorrer a los pobres y los que sufren.

A los 18 años, ingresó en la Orden del Sagrado Corazón de María, conocida como las Hermanas de Loreto. Comenzó su noviciado en Irlanda y lo terminó en la India porque se ofreció como voluntaria para esa misión, donde hizo sus primeros votos. Pidió permiso a Roma para dejar la Orden y dedicar su vida a los pobres, como religiosa, y le fue concedido. Desde entonces vivió entre leprosos, pobres, niños enfermos y todos los sin hogar que pululaban por las calles de Calcuta. Fundó una escuela para niños deshechados del sistema escolar, hogar para los abandonados y una clínica donde prestaba ella misma auxilio a los enfermos. Pronto se ofrecieron voluntarias, muchas de ellas eran sus ex-alumnas y para 1950 organizó sus Misioneras de la Caridad.

La madre Teresa, cuyo verdadero nombre es Agnes Gonxh Bojaxhiu, nació en Skopje, Yugoslavia, en 1910, hija de padres albaneses que tienen otra hija y un hijo. Su padre era comerciante en viveres pero su familia fue de origen campesino.

Estudió en la escuela pública de Kopje. Era miembro de la Hermandad Católica Juvenil donde ya dio sus primeras muestras de interés por aliviar la situación de los pobres. Y según confiesa ella misma, "fue a los doce años que me di cuenta que mi voca-

Las misioneras de la Caridad trabajan hoy, además, en otros veinte países. Su primera misión fuera de la India, fue en Venezuela.

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- Analfabetos...
- Adultos en busca de la verdad, la bondad...
- Enfermos, débiles mentales, deficientes físicos...
- Ancianos...
- Presos...
- Misiones en los pueblos subdesarrollados... donde quiera que se oiga el clamor de los pobres...



(Viene de la Pág. 10B)  
bienaventuranzas, encarnarlo en un mundo cuyos valores son el dinero, el placer y el poder, exige hombres y mujeres que quieran dejarlo todo por el Reino, que quieran vivir en comunidad esforzándose por hacer realidad el ideal de toda comunidad cristiana: "un solo corazón, un solo espíritu".

Seguir el llamado de Dios supone ir contracorriente. Seguros, firmes, decididos. Sentir miedo es bueno; no lo es dejarse paralizar por el miedo. Es el miedo de saberse llamado por el Señor a grandes obras, miedo superado en la fe: "No temas, Yo estoy contigo".  
Una única vocación: lla-

mados a ser hijos en Jesucristo, el Hijo. Una pluralidad de modos peculiares de vivir esa única vocación, según el don recibido: vocación de célibes, vocación matrimonial, vocación religiosa, vocación sacerdotal, vocación diaconal. Todas las vocaciones son necesarias a la Iglesia, tal y como Cristo la ha querido. Todas las vocaciones son complementarias. Es de vital importancia que cada persona responda y adopte con generosidad el estilo de vida al que el Espíritu le conduzca.

¿Tenemos coraje para decir: "Habla, Señor, que tu siervo escucha"?

## De Médico y Poeta... Todos Tenemos Vocación.

Una de las palabras más mal comprendidas, en nuestra lengua, quizá sea "vocación". Cada vez que la oímos, un sentimiento de temor callado, casi inconsciente, nos invade. No sabemos explicar por qué pero la inmensa mayoría lo siente.

Cuando un amigo nos habla de la "inclinación" de su pequeño hijo hacia la música no se le ocurre, por nada de este mundo, decir que el niño tiene "vocación de músico"; o

que la hijita tiene "vocación" de enfermera.

Este vocablo, vocación (vocablo y vocación vienen de la misma raíz vox), no significa otra cosa que llamada a un estado particular bien puede ser legal, profesional, o de oficio. Por ello, también se le dice "vocación" a la llamada interior que nos viene de Dios para que le sirvamos en cualquiera que sea el estado que escojamos: medicina, arte, literatu-

ra, matrimonio, sacerdocio. Y la respuesta positiva es: "Señor, tuyo es lo que soy y lo que tengo. Estoy a tu servicio, dame Tu Luz, para que cuanto haga sea para Tu honra y gloria y para bien de mi prójimo."

Más de una persona ha sentido dos o tres llamadas en su vida. Hay aquel señor que

mados a orar por las vocaciones.

Por favor digamos esta oración diariamente:

**ORACION POR LAS VOCACIONES**  
PADRE NUESTRO, en el bautismo nos has llamado y nos has hecho miembros de tu Pueblo, La Iglesia. Te alabamos y te damos gracias por tu bondad y amor para con nosotros.

PADRE NUESTRO, pedimos que tu Espíritu nos dé la fortaleza que necesitamos para que siguiendo a Jesús vivamos en el amor y en el servicio a nuestros hermanos.

PADRE NUESTRO, mira con bondad a tu Iglesia, bendicela con los servidores

que necesita. Escoge de nuestras parroquias, de nuestros hogares, de nuestras escuelas y universidades una abundante cosecha de ardientes apóstoles para tu Reino: sacerdotes, religiosos, religiosos, diáconos, misioneros y apóstoles seglares. Y haz que los llamados por ti nunca pierdan conciencia de la grandeza y necesidad de su vocación. Te lo pedimos por Cristo nuestro Señor Amén. Oh Virgen María, Madre de la Iglesia, que todos los llamados por el Señor digan un sí con alegría, como el que tú dijiste en la Anunciación. Amén.

enseñar catecismo a los niños de la escuela pública.

Toda vocación es un llamado de Dios para llenar una necesidad. Responder "SI" es asegurarnos un trozo de cielo aquí en la tierra, es ayudar a construir el Reino de Dios en el mundo.

¿Cuál es tu vocación?

## La Llamada al Ministerio de la Iglesia

Por JUAN J. SOSA

En muchas ocasiones el contexto de la vocación a los ministerios eclesiales surge condicionado por los conceptos que la sociedad tiene de dicha vocación. En las comunidades hispanas, hasta hace muy poco, todo contexto vocacional emitía ecos de vida religiosa 'encerrada', 'frustrada' y 'amargada', 'sin sentido' o 'como el último recurso que dicha persona ha tomado para sobrevivir en el mundo'.

Indudablemente que los tiempos han cambiado y que el pueblo de Dios, especialmente después del Concilio Vaticano II, ha sido testigo de la vocación cristiana en un marco amplio y dinámico. Dentro de dicha vocación, a la cual todos

estamos llamados desde el momento de nuestro Bautismo, la vocación a los ministerios de la Iglesia surgen como llamadas específicas a servir al pueblo en sus necesidades más agudas. En otras palabras, precisamente por la necesidad tan imperiosa de servir a los demás y por la responsabilidad que dicho servicio implica con aquellos que están frustrados, amargados, o que expresan cualidades neuróticas los menos capacitados para ser ministros de la Iglesia de hoy.

Los ministerios eclesiales abarcan a todos por igual. El concepto de por sí incluye el ministerio del Obispo, y el sacerdote y el diácono (ministerios jerárquicos) al igual que el ministerio de la música, de la enseñanza, de la educación re-

ligiosa, de los servicios sociales, y más específicamente el ministerio a los jóvenes, a los matrimonios, a la familia, a los divorciados, etc...

La Iglesia anuncia la liberación en Jesús y realiza esta liberación por medio del servicio a todos sin excepción alguna. Este proceso edifica el Reino de Dios y facilita la unidad en el Espíritu Santo en el mismo estilo que San Pablo predicara hace veinte siglos (I Corintios 12,4-11 y Efesios, 4, 4-7).

El cristiano actual debe evaluar su respuesta a la llamada que Cristo le hace diariamente dentro de la comunidad de fe. Esta respuesta no implica que debe retirarse del mundo. Por el contrario, el desafío del cris-

tiano de hoy es aprender a vivir en el mundo "sin ser del mundo".

El joven o la joven que sienten tener cualidades de liderazgo, especialmente, deben analizar su respuesta a Cristo y considerar la posibilidad de canalizar sus energías sirviendo al Señor dentro de un marco eclesial que les ha de facilitar el camino a la evangelización. Como sacerdotes o religiosas, como diáconos o envueltos en ministerios sociales o litúrgicos, entre otros, la juventud actual puede encontrar el desafío que Jesús, por medio de la Iglesia, le presenta en su vida.

La vocación cristiana es un compromiso que nos afecta a todos. La vocación a los ministerios de la Iglesia también nos

debe afectar como la manifestación específica de nuestra fe en la comunidad. En muchas ocasiones resulta triste el saber de padres de familia que bombardean el deseo de sus hijos de entregarse a la evangelización y de asumir la responsabilidad de uno de los ministerios de la Iglesia. Sólo la falta de conocimiento de estos ministerios y los prejuicios erróneos de la sociedad nos hacen comprender esta actitud.

La llamada al ministerio de Jesús en la Iglesia es un regalo valioso que facilita el crecimiento de todos en la salud o en la enfermedad, en las alegrías y en las penas. La llamada a los ministerios de la Iglesia se convierte en el compromiso vivencial que nuestra sociedad no quiere aceptar.



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# Single Adult Vocation

Catholic parishes abound with organizations: PTA, Marriage Encounter, School Board, Teen Club, Holy Name Society, Legion of Mary, Rosary Altar Society, CYO, Engaged Discovery, Cursillo, Leisure Club, Parish Council, CCD, Pre-Cana, Widows and Widowers, Teens Encounter Christ. A careful examination reveals that there is at least one group of parishioners not represented, the single adult.

Of course, some groups do serve some singles, the previously married for example, but one was to search long and hard to find a parish with an outlet specifically for singles who have not been married. These singles are a minority in a parish, and clearly a forgotten minority. And so, they often feel unwelcome in an environment geared to other groups.

Traditionally, parishes have understood their ministerial responsibilities to center on the sacraments and the education of the young. There is no sacrament exclusively for the single and, until recently, the educational ministers have focused almost all of their attention on the young.

The lack of ministry to, for and from the single Catholic is surely regrettable and probably understandable, but it need not continue. While the single Catholic adult is part of a small minority of the parish family, it is an important minority. Some may be individuals who have chosen to care for parents or relatives instead of marrying. Or they may be persons who have not yet met someone to whom they can pledge their lives in marriage. Still others have chosen careers or service (e.g. teaching, medicine) instead of marriage, priesthood or the religious life. They may be in their 20s or their 50s.

Regardless of their reasons for choosing the single life, they can be very committed Christians with rights and responsibilities within the Catholic Christian community. Just as the PTA exists so that persons of

like interest can come together to meet some of the needs of an educational program, and Marriage Encounter exists for married couples to support each other, so too the single adults in our parishes have need of each other.

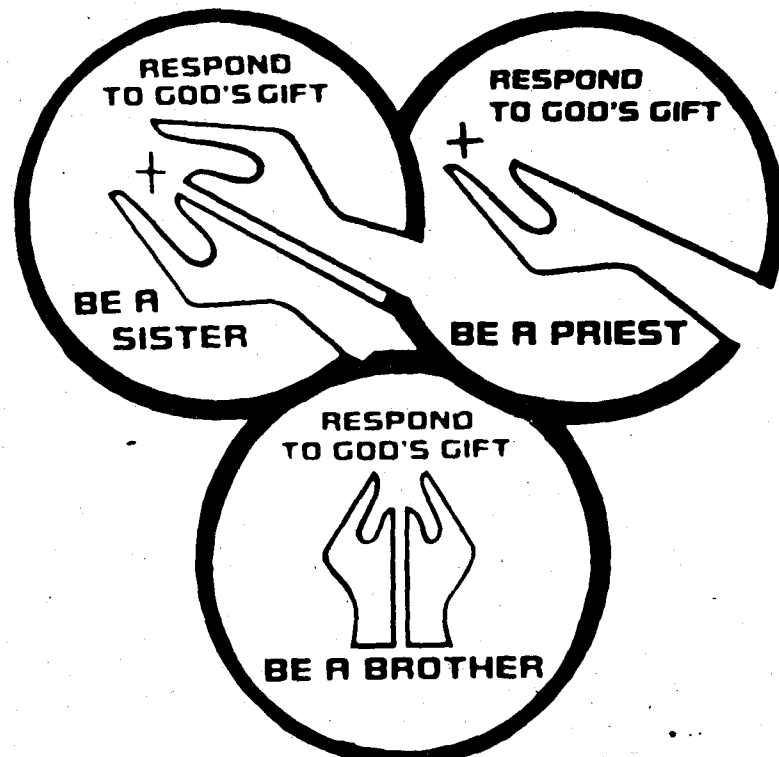
Our bishops have recognized this need. In "The Plan of Pastoral Action for Family Ministry: A Vision and Strategy" they assert that "the need for development of a sensitive ministry for single persons of all ages is likewise encouraged." This need arises in part from "the importance of like-to-like ministry, whereby people with similar experience and inclination help others."

Pastoral leaders, aware of so many needs, may wonder how to meet this one. The solution may be simple and may not require massive organization and large amounts of time and energy. The experience of one parish illustrates how this is true.

Shortly after arriving at his new assignment as associate pastor at St. Rita, a suburban Dayton, Ohio, parish, Father Robert Wagner sensed the need to gather singles together. He invited them on four successive Wednesday evenings to stop by the rectory patio for wine, cheese and fellowship. The group was made up mainly of single adults, though there were also married couples.

At the end of the four weeks they decided to continue their gatherings. Since they thought of themselves as somewhere between the Teen Club and Leisure Club (for senior citizens), they called themselves "The Gap". They organized loosely around social, spiritual and service goals: picnics, a prayer service at a local home for the elderly, home Masses, a day of recollection, staffing a booth at the parish festival and times to talk over common problems of daily living.

In every parish there are gaps to be filled. That is a part of the Gospel mandate. The singles are there, many waiting only for an invitation to get involved.



# Media And Vocation?

Among the byproducts of Watergate, one stands out in considering communication media and vocations — the upsurge in enrollments in the nation's journalism schools which followed media disclosures of high-level wrongdoing.

Many young people, it seems, were moved by the example of Watergate reporters Bob Woodward and Carl Bernstein to seek careers of their own as investigative reporters.

No doubt they had a variety of reasons for doing so — not all of them necessarily good ones.

Some, perhaps, were spurred by the expectation that they too could become high-visibility media stars. Others may have turned to the communication industry in hopes of acting out their fantasies as anti-establishment iconoclasts.

But some unquestionably took up journalism with the intention of rooting out injustice and making this a better world to live in. It is this spirit which makes it possible to speak of a career in the news business or any area of the communication industry as a vocation.

"Communicators breathe life into the dialogue that happens within the human family. It is they who preside while the exchange proceeds around the vast 'round table' that the media have made.

"THEIR vocation is nobly to promote the purpose of social communication. This purpose is to accelerate every sort of human progress and to increase cooperation among people until there exists a genuine communion among them."

The source of those words is not a recruiting brochure for people interested in communication careers. It is the "Pastoral Instruction on Social Communications" — a major Vatican document, published in 1971 which gives the most detailed high-level blueprint up to this time for the relationship between the church and media.

ADMITTEDLY, it offers an idealistic view. Other sections of the document provide a balance — stressing, as they do, the negative and exploitative potential of media along with their potential for good.

But the pastoral instruction as a whole takes a strongly positive attitude. And well it might. Media deserve criticism when they go wrong. But in the long run, the best way to insure that the media are used for good ends — to foster the building up of the human community rather than its disruption or debasement — is through the efforts of professional communicators committed to high standards. Through, in other words, professional communicators who see

their work as a vocation.

Seeing work — any work — as a vocation is not always easy. Often it is much more easily seen in ways which tend to obscure or even cancel out the apostolic dimension.

So, for example, it is easy to view work as a necessary evil — simply a way of earning a living. It is also easy to view it as a way of furthering one's own selfish ambitions — for fame, power or whatever.

All this is quite true of work in the communication field. The funny thing is that expectations of achieving wealth, fame and power in media stand an excellent chance of being disappointed.

Most communication professionals earn respectable but not lavish salaries. True, media superstars command incomes in six figures. But there are few superstars.

As for fame and power, most people entering communication work soon lose any illusions they have on this score. The communications industry is complex and specialized — a corporate enterprise in which individuals seldom stand out. As in any other field, there are exceptions. But the average communication professional is neither a celebrity nor a mover and shaker capable of turning viewers and readers on their ears singlehandedly.

Does this mean that all those young people who flocked into journalism school after Watergate are bound to be disappointed?

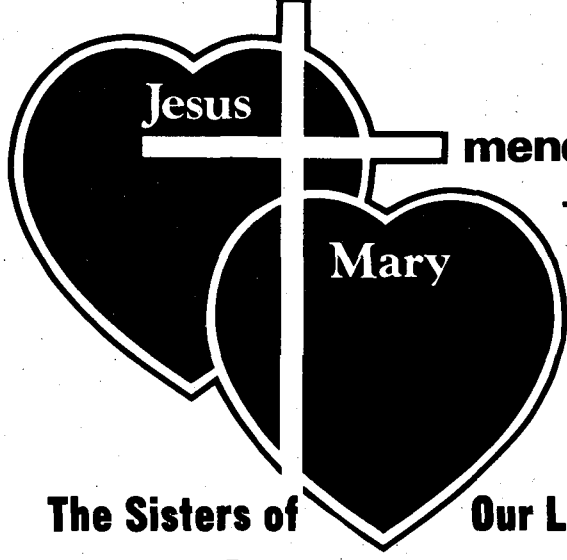
Perhaps. But not necessarily.

It is a fact that the communication media does provide the human race, in the words of the pastoral instruction, with "a great roundtable" which makes possible "a worldwide exchange of brotherhood and cooperation." And the contrasting fact that media are not often used this way — that too often they foster division and conflict instead — reflects, among other things, lack of communication professionals who have kept their ideals and sense of vocation intact in the face of the many obstacles and frustrations which are part of a media career.

"The active cooperation of Christians who are professionally competent in this field is a major service to social communication," declares the instruction. "The excellence which they bring to their professional duty is itself a powerful testimony of Christianity."

So it is. To the extent that communication professionals give this testimony by pursuing their vocational commitment in a spirit of apostolate, media will realize their potential as instruments of good.

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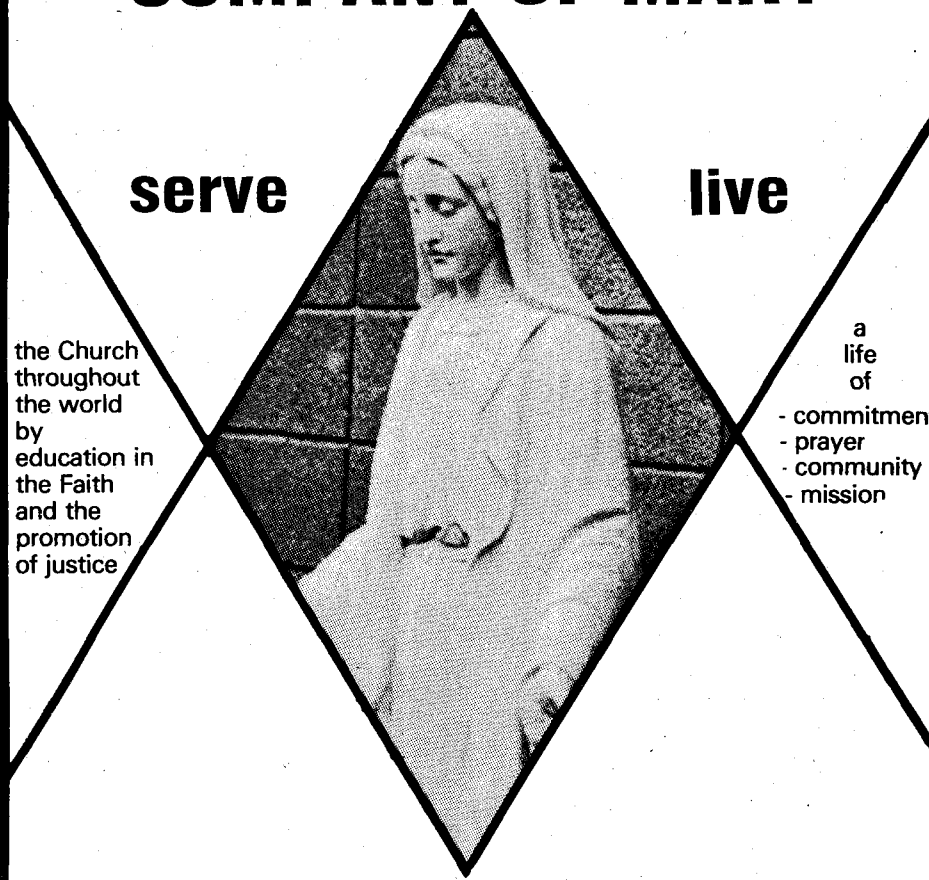
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# To Be The Ears Of Christ

By HELEN M. SZABLYA

Twelve o'clock. I opened the door of Pregnancy

Counseling Service and there she stood holding a small bag with the urine sample. Her big brown eyes looked scared.

I welcomed her and led her to the inside room and closed the door.

After I performed the

test, the tears ran down her cheeks when she learned she was pregnant. She said, "I don't believe in abortion but how can I possibly take care of the child?" She lived in an apartment with her girlfriend. She was a freshman in college. No income, no job. She did not feel she could talk to her parents. She was mildly hysterical as she tried to convince herself of the impossibility of her plight.

DURING THE course of our counseling session, I asked her the following questions:

"Does the father of the child know?"

"What is his opinion?"

"Did you think of giving up the child for adoption?"

"DID YOU know we can get you a foster home to take care of your baby until you are ready to take over?"

"What makes you think you cannot talk to your parents?"

By the time she was ready to go, she had worked out her own plan. She realized that she would be able to talk to her mother and her boyfriend. She was considering giving up the baby, although the foster home idea was closer to her heart. "In four years I will be graduated, then I can take care of my child." Her last words were: "Thank you for listening." She even managed a smile.

The next person was a man, a foreign student whose wife was pregnant with their second child. He thought of abortion and even though he was not Christian, he heard that it might cause bad guilt feelings later should they go through with it. As I summarized his words and told them back to him, he realized that his only problem was not with abortion but with the whole culture to which he was exposed. He and his wife both also had readjustment problems. He gladly took the number of the university's counseling center and made an appointment with them. I also told him about the different ways Pregnancy

Counseling could help them. He shook my hand gratefully. "Thank you. Thank you for listening."

A YOUNG mother appeared with two small children. She was pregnant again.

Then came a half hour of quiet. I sat down and ran through the list of agencies for the two counties in two different states that we service and through the list of services the two universities can provide for our clients. I opened the top right hand drawer. There I found all the new literature on human life issues, latest statistics, legal developments, latest achievements in the medical field and new counseling practices. I added two articles I found.

I had not finished going through the new material when the phone rang. "What are the symptoms of pregnancy?" a young boy's voice asked. That was an interesting way of putting it but it was an important point. After I answered his question, I explained that it was best to come to Pregnancy Counseling with a urine sample if anyone had doubts about being pregnant.

I thought of my talk I would give next week at the high school health classes. I would talk about abortion, becoming pregnant while a teen-ager, the "Tradition of Jesus."

WHAT WOULD Jesus say were he in my place? A short prayer to the Holy Spirit was in order for inspiration.

The next knock on the door brought me back to reality. The woman desperately wanted an abortion. "So you want an abortion," I stated. That simple sentence opened the floodgate and she spoke about her problems, her doubts, her life. Her beautiful blue eyes looked straight in mine as I kept asking her reassuring questions.

She went on talking. By the time she left, she had an appointment with a doctor

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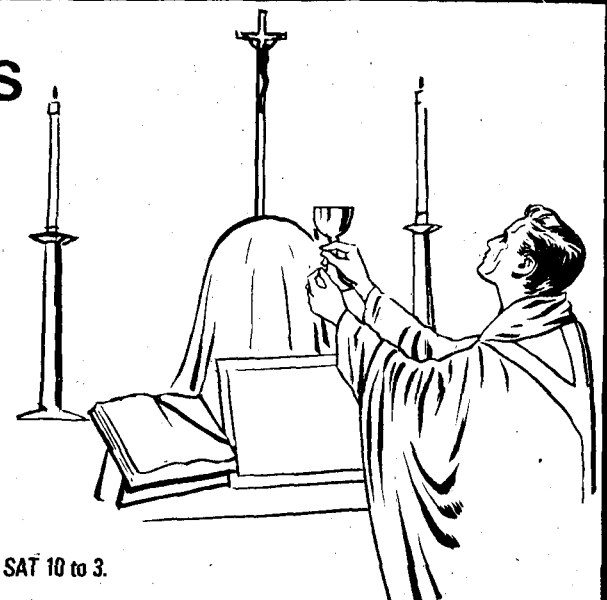
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# Josephites: Service To Black Community

By REV. CARLA A. FISHER, S.S.J.

The Josephite Fathers and Brothers were founded in the spirit of evangelization. This interracial community is an offshoot of the English St. Joseph's Foreign Missionary Society which was founded by Herbert Cardinal Vaughan in 1866.

The Josephite Society was formed as an American entity to work primarily among the black community. This occurred in the aftermath of the Civil War. At this time in history, more than eight million black Americans had been thrust into the demands of a "paper-freedom."

**THEY SOON DISCOVERED** that the conditions of this new status were not much better than their previous plight in slavery. Thus, early Josephites began this important work of evangelization under adverse circumstances.

This was the age of exploitation, the age of carpetbaggers, the age of the invincible empire of the night raiders, the age of the so-called "Reconstruction." These early Josephites, true to the spirit of their founding, identified totally with the black community; and thus Josephites have sought to serve spiritually, socially, and educationally for more than a hundred years the needs of the black community.

Today, the Josephites remain as the only community of religious men in the American Catholic Church dedicated totally to the service of God in the black community.

The Josephites are proud of their tradition of service. The first black priest trained and ordained in the United States was the Josephite, Fr. Charles Uncles. Literally thousands and thousands of persons entered into Catholicism through the zealous efforts of Josephites.

**THE LARGEST BLACK** Catholic fraternal organization in America was founded by Josephites, the Knights of St. Peter Claver, as an opportunity for the development of national black Catholic leadership.

Although the circumstances of this present period of history vary, the need for a community of religious evangelizers such as the Josephites cannot be understated. Out of this more than a century of service has emerged a tradition which is an effective blend of understanding, sensitivity, religious dedication, and practical know-how. The present Josephite evangelization effort seeks to apply this tradition in meeting the needs of our apostolate today.

The challenges of this present period of history may be more complex and perhaps more subtle than they were in the past. However, it remains clear that the words of Our Lord, "Other sheep I have that are not of this fold, them also I bring," form the basis for the on-going thrust of the Josephite evangelization effort.

Presently, Josephites are serving in more than 100 rural missions and urban parishes, Newman and hospital chaplaincies, a high school, college house of studies, minor and major seminaries, neighborhood centers, and other specialized ministries serving the black community. These extensive apostolic activities are being carried on in the Archdioceses of Baltimore, Washington, New Orleans, Miami, Los Angeles, and New York; and in the Dioceses of Birmingham, Al., Wilmington, Del., Arlington, Va., Baton Rouge, La., Beaumont, Tx., Dallas, Tx., Fort Worth, Tx., Galveston-Houston, Tx., Mobile, Al., Biloxi, Miss., Jackson, Miss., St. Augustine, Fl., Lafayette, La., and the Diocese of Nassau in the Bahama Islands.

**THE MAIN THRUST** of the Josephites is in the setting of the parish. The parish is a vital unit in the work of the Church as it is the center for liturgical worship, for social life, education, community organization and action, child care facilities, credit unions, and for special groups. Josephites staff the largest black parish in the United States in New Orleans, but have many one-man missions in the cane and rice country, and in the pine forests of the South.

Many Josephite parishes have schools. Catholic schools are a top priority as the Josephites are committed to developing, protecting, and promoting a store of learning to enrich the lives of men on earth, while guiding them to their destiny hereafter. This quest for educational excellence cannot be compromised.

**Housing, community organization, counseling, chaplaincies in hospitals, nursing homes, and universities and other institutions, prayer centers, and the like round out the framework of the Josephite apostolate.** Black Americans have had a long history of exploitation and systemic deprivation in the pursuit of basic human needs. Josephites concerned with promoting Christian faith, hope, and love seek to confront the conditions which militate against these virtues.

The Josephites provide a site of preparation for high school candidates in Beaumont, Texas. The Josephite House of Studies, near Xavier University in New Orleans provides for undergraduate studies prior to novitiate. Mary Immaculate Novitiate in Newburgh, New York is the site where novices strive for deeper spirituality and greater sensitivity to the working of God's grace. Saint Joseph's Seminary in Washington is the site for professed members to pursue theology and other studies.

**THE JOSEPHITES** invite interested persons to consider involvement in a vital ministry of service to the black community. Their national headquarters are at 1130 North Calvert Steet, Baltimore, Maryland 21202.

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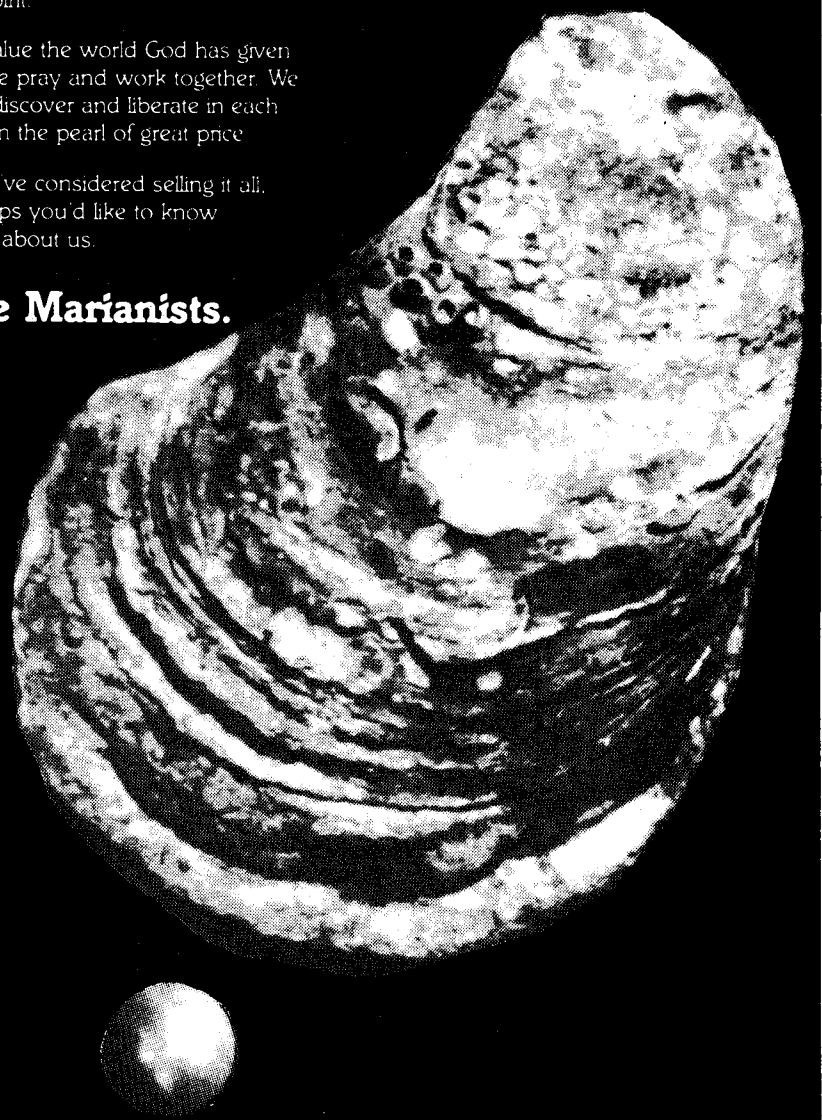
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For more information about the Passionist Fathers and Brothers, CALL Vocation Director, 626-1300.

OR WRITE: Vocation Director  
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1300 U.S. Highway No. 1  
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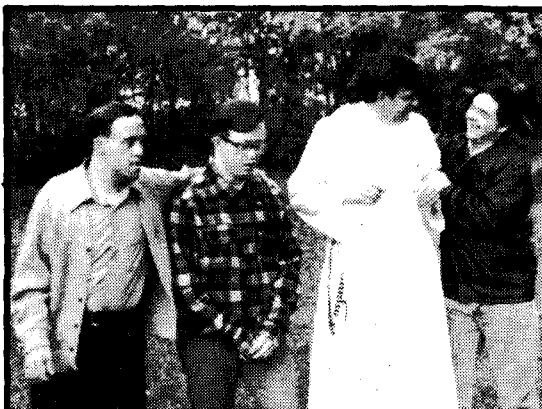


## Youth is our Concern

The Piarists are a Catholic Order of priests and brothers who dedicate their lives to educate the young. They work in schools, CCD programs and parishes.

For more information, write:

**Vocation Director**  
**The Piarists**  
363 Valley Forge Road  
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If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" as...

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Write to: Vocation Director, Good Shepherd Manor  
P.O. Box 260, Momence, Illinois 60954.

# The New Approach

In 1977, the New York Archdiocese instituted a novel college-level seminary vocation program designed to give academic and spiritual direction to men interested in the priesthood. The unique approach was that these men would live together in a community as they pursued their college studies to give them a taste of seminary life. After completing college and-or pretheology studies, they would apply to the major seminary.

The pilot program was at the St. John Newmann Residence in Yonkers. There were six students. Today, 20 young men are in that program and two other residences for college students have opened in the archdiocese: the Pierre Toussaint Residence in Manhattan and the Pope John Paul I Residence in Hyde Park which began operation this September.

The Neumann residency program came about, director Father John McIvor explained, because it was felt there were many young men interested in the priesthood who preferred the broader experience of attending the college of their choice, rather than the college seminary utilized by the archdiocese. Moreover, many were looking for academic and spiritual direction in a life with others similarly motivated, enabling them to examine further their commitment to a religious vocation.

Students at the Neumann Residence, the largest program to date, range in age from 18 to 33. All are enrolled at area colleges—Fordham, Manhattan, Iona, Elizabeth Seton—but they are at different levels of education and will not necessarily spend four years at the residence.

Two seminarians have done several years military service and others have already obtained their bachelor's degrees. The latter are in a special program of philosophy and religious studies to make up for too few credits in this area. Father McIvor devised their present curriculum to help prepare them for entrance into the theologate.

This situation is not unique. St. Joseph's Seminary had sometimes received applications from college graduates not academically prepared to study theology at the graduate level. Some priests felt that a fifth year after college for additional spiritual and academic training would fill the gap in the students' education. Now, this need too can be met by the residency program.

Father McIvor has found that college philosophy departments are most cooperative and eager to help arrange schedules and plan study courses for students.

Located on the grounds of St. Joseph's Seminary, the Neumann

Residence is a separate entity. The only contact with the seminary is through shared athletic facilities.

The seminarian's life is an organized one with morning and evening prayer recited in common. Mass is offered daily in the residence chapel. The seminarians are expected to attend these community exercises, as well as the evening meal and Father McIvor's weekly conference on the spiritual life. In addition, there are trimonthly days of recollection and an annual retreat.

Residents are expected to give their studies a high priority. Major fields of study vary with students, but each seminarian has his program of studies supervised and directed in order to be adequately prepared for the major seminary and his ultimate purpose, which is the priesthood.

There is a curfew on weeknights at 10:30 and at midnight on weekends. Every fourth weekend is free. There is a short period for community work at the residence on Saturdays and the rest of the day is usually free. In practice, many seminarians engage in apostolic work on Saturday while others work at part-time jobs so they can help pay college expenses. Residents are expected to cover college education costs, while the archdiocese assumes the cost of their room and board.

Since residents are considered seminarians, dating is not permitted. But students may attend parties and dances held on college campuses and mix socially on a daily basis at school.

The students pretty much run the house. From the beginning they have made helpful suggestions, including a daily period of silence before night prayer. The structure of the Neumann program, and that of the two new programs, is believed to be unique. The students and the director continue to evaluate the program which is still experimental.

The Neumann Residence has generated a Friends of Neumann group that meets six times a year or so. They include college students (not connected with the residence) who come to observe the house, program and residents. Having demonstrated an interest in the program, they are invited to "a spiritual and social evening" at the residence, during which a priest engaged in some other apostolate celebrates Mass and talks with the visitors about his ministry. The group's idea has already brought its first members into the program.

Students who wish to avail themselves of residence opportunities in the archdiocese must be screened by a board of admissions composed of several priests involved in vocation and education work. The residences are under the supervision of the archdiocesan Education Office.



## Prayer For Vocations

God, our Father,  
in Baptism you called us by name,  
making us members of Your People, the Church.  
We praise and thank you for Your gifts.

Father,  
we ask You that Your Spirit strengthen us  
to live in love and service to others  
after the example of Your Son, Jesus.

Father, look upon Your Church with love  
and bless Your people  
with the servants She needs.  
Choose from our parishes,  
from our homes,  
from our schools and colleges,  
an abundant harvest of apostles for your Kingdom:  
priests, sisters, brothers, deacons,  
missionaries and lay apostles.  
We pray that those whom you call  
may never lose awareness of the  
dignity and need of their vocation.

We ask this through Christ, our Lord, Amen.

O Virgin Mary,  
Mother of the Church,  
teach all those whom Your Son, Jesus, calls  
to say a joyful yes  
as you did in the Annunciation.  
Amen.

Imprimatur: Edward A. McCarthy, D.D.  
Archbishop of Miami  
December 24, 1978

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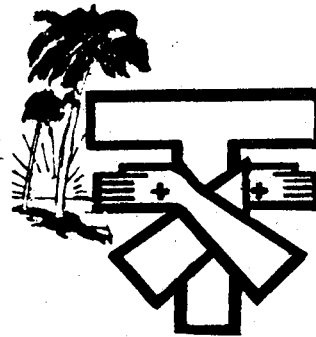
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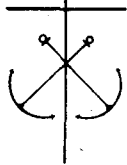
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**St. Anthony's Fraternity** - Marie Warren, S.F.O., Director - Meets at  
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Eucharist or the Franciscan Crown Rosary in the church at 3:00 PM.

**St. Agnes of Assisi Fraternity** - Chapman Smith, S.F.O., Director - Meets  
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Inquirers are cordially invited to attend our Fraternity meetings  
**BAY & BOWN!**

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# Vocation as Career Option

Because of developing ministries within the Church, the meaning of the word "vocation" is expanding to include the concept of "career option" for Catholics of all ages. That view was explored during Church Vocations Awareness Week this month.

The annual weeklong celebration is sponsored by the National Catholic Vocations Council, NCVC, an affiliation of four national Church Vocations Organizations, and three national leadership conferences.

"OUR PRIMARY purpose," said Brother James Gaffney, F.S.C., NCVC president, "is to help adult Catholics identify a vocational calling

within their own lives, and to assist them in responding to that call by presenting the wide variety of vocational choices available in the Church today."

Brother Gaffney said NCVC is distributing brochures, booklets, liturgy guides and posters for Church Vocations awareness Week to stimulate thought and discussion.

"We are inviting people to reflect on the giftedness of their own lives and experiences and on their ultimate values," he said. "When they do, some people will realize they have a particular call to service in the Church. We can help them respond to that call."

He said that NCVC is "collaborative, not competitive" in its vocational efforts. "We think a single organization is the most effective use of our resources of talent and funds."

WHILE NUMBERS of vocations to the diocesan priesthood may continue to decline, roles of Catholic laity and religious are expanding. "There's probably never been a more exciting time in the Church for women than today," said Sister Charlene Wedelich, C.D.P., NCVC vice president.

"It's a question of looking at the gifts of the individual, and then helping him or her to go where the gifts can be developed and used best. We are becoming more alert to our interdependence as people and less concerned about stereotyped roles," she said.

Pastoral ministry and therapy and family counseling are among the non-traditional "career options" she sees available for women in the Church.

The traditional vocational roles — teaching, healing, organizing and contemplative living — are still attractive to those seeking ways to serve, according to John Donahue, Executive Director of Serra International.

"THESE VITAL ministries continue to call forth men and women of every age to serve and represent the Church," he said. "The real challenge is not so much to recruit as it is to match up people and positions. We have to provide our best resources for their discernment, training and formation."

Church Vocations Awareness Week materials in both Spanish and English may be purchased from NCVC, 1307 South Wabash Avenue, Chicago, Ill. 60605. A descriptive brochure is available on request.

Member organizations of NCVC include the National Sisters Vocation Conference, National Conference of Religious Vocation Directors of Men, Serra International and National Conference of Diocesan Vocation Directors. Sponsoring organizations are the National Conference of Catholic Bishops, Conference of Major Superiors of Men, and Leadership Conference of Women Religious.

For additional information, contact: National Catholic Vocation Council, 1307 South Wabash Avenue, Chicago, Illinois 60605. Telephone 312-663-5453.



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"Every child is born with a message to deliver to the human race; a few words, maybe a work of art, maybe a bench he'll build, maybe something he'll say that completes the explanation of why we're here."

## In the land of Acadia

The Canadian province of Acadia (today's Nova Scotia and surrounding regions) was settled in the early 1700s by French colonists, but the area became a British possession soon afterwards. In 1775, as war neared between France and England, the British authorities demanded that the Acadians renounce their Roman Catholic faith and swear allegiance to the Crown. The Acadians refused, and the mass exile that followed to Louisiana along the Mississippi River, the Bayou Teche, the Bayou Lafourche and other areas, is well known to all who have read Henry Wadsworth Longfellow's *Evangeline*.

Josephites have long served the people of Acadia in Southwest Louisiana. They are proud of their French and Black heritage. Our work calls upon us to not just give people what they don't have, but to aid them in seeing the beauty of what they have already.

If you are interested in serving God by celebrating the beauty of His people in Black America, consider the life of a Josephite Father or Brother. For details, contact:

Rev. Carl A. Fisher, S.S.J.  
Director of Department of Vocations  
Josephite Fathers and Brothers  
1130 North Calvert Street, Baltimore, Md. 21202  
(301) 727-3386

**The Josephites:  
Providing more  
than a century of service  
in the Black community.**

## Spirituality

(Continued from Page 3B)  
Corinthians 2, 11-15).

Perhaps the most important role of priests and Religious, especially contemplatives, within the body of the church which we are, is to proclaim to us, more by their lives than by their words, the reality of this all important dimension of life, and to support us in it by their prayer and meditation, example, guidance and instruction.

## To Be The Ears Of Christ

(Continued from Page 14B)  
who did not perform abortions.

A pregnancy counselor's ministry can be done by priests, Religious, single persons, married ones, old or young alike, though it helps quiet a bit if one has had several children, if one "has been there." The most important skill is listening and counseling on the lowest level that can be learned through paraprofessional training courses that we offer our volunteer counselors. Our strength lies in prayer; our knowledge comes from constant "keeping up" and "getting involved"; our experience grows day after day.

THE OFFICE HOURS were over. I closed the door behind me and forgot all that I heard and did in that inside room. Our service is confidential. The cases cannot be remembered save in prayer.

## Reach Out With Media

(Continued from Page 4B)

the pulpit of truth. It is 'God's publishing house.' The chapel joined to the Center climaxes its quiet sacredness. It is an oasis in a world where Christ in the Blessed Sacrament heals the anxieties of modern man.

Located at 2700 Biscayne Boulevard, the Daughters of St. Paul have been serving in the Archdiocese of Miami since 1960.

The Daughters of St. Paul welcome girls of high-school age. In the Boston Provicinalate, the pre-postulant high school student receives, besides a complete secondary education, instruction in the communications arts: journalism, creative writing, editing, translating, proofreading, illustration, design and layout.

Spacious, modern facilities are equipped to handle the most advanced curriculum. Staffed by the Sisters themselves and attended only by the pre-postulants of the congregation, the high school is accredited under the Boston archdiocesan school system.

The Sisters also staff St. Paul College, a liberal arts college for the professed sisters and postulants.

Girls from 14 to 26 years of age, who are single and desire to live for Christ and give Him as a Daughter of St. Paul, are invited to write to or visit the Sisters at 2700 Biscayne Blvd., Miami, Fl. 33137 (305-573-1618).

# A Call to the Priesthood

## Reflections on the Miami Archdiocesan Priestly Life

—by Sister Margarita Gómez, R.M.I.

### God's Call

"Christ calls many from among you to this extraordinary adventure. He needs, and he wants to need, your persons, your intelligence, your energy, your faith, your love, your holiness.

If it is to the priesthood that Christ is calling you, it is because he wishes to exercise his priesthood through your dedication and priestly mission.

He wants to consecrate the Eucharist and forgive sins through you.

He wants to live with your heart. He wants to help with your hands. He wants to save through your efforts.

Think about it carefully. The response that many of you can give is given personally to Christ, who is calling you to these great things."

—POPE JOHN PAUL II

### A Memorable Moment In a Priestly Life

—From Father Thomas O'Dwyer, Dean,  
St. John Vianney College Seminary

Bob was a young man in his twenties. I remembered so well, one day strong and healthy the next day in Doctors hospital. Just routine, everybody thought, but no, Bob never came home. He died there after a wicked and prolonged struggle with cancer. The way he bore this burden was truly extraordinary.

I still remember his youthful face hearing a flashing smile despite his agony. I remember the one thing that gave him comfort; it was the Eucharist. It gave him strength he said. When the time came that he could not receive it, he would gesture for a blessing. He had such a strong belief in God, in the Church, in myself who represented both of these to him that everyone was in awe, even his own family.

Though his struggle to live was great, greater still was his acceptance of his situation.

He knew he was dying and yet he thought of others. Vietnam was in the blaze of war as Bob was fighting his own. A few days before he died he slipped me a poem, here are a few of its lines:

"Let us do the important little things  
So that not today, not tomorrow  
But in years to come  
Of war, protest, riots and murder  
We may say there are not any"

Bob certainly won his war. How could he lose being so close to God. It was this terrible beauty I saw in him, in his courage, faith and suffer; that keeps me remembering the short time I spent with him.

I live with this experience and now and then still find myself standing to attention, wide-eyed and staring silently at the Mystery I met in Bob.

### Growing In Faith

—What does your vocation mean to you?

If this question were asked to someone who was unfamiliar with seminary life, the following answers might be received (says, Carlos Harvin):

"The seminary is a hideway. It has nothing to do with reality. Being in the seminary separates you from the real world"

Having lived at St. John Vianney College Seminary for a little more than two years —continues Carlos Harvin, my answer, fortunately, is a very different one.

Here is what I see and have experienced.

Men come to the seminary in response to what they believe to be a call from Jesus Christ. A call to share in His Priesthood.

"If a man wishes to come after me —Jesus says—he must deny his very self, take up his cross, and follow in my steps" (Mark 8 :34b).

It is in this 'school of Christ' where our 'cross-carrying' takes place. It is here where we learn to imitate Christ; here where we actually become 'other Christs'

This growth, which is ultimately 'Christo-centric', comes about through a gradual process which is contained in seminary life. This gradual process contains academic, spiritual, apostolic, athletic, and personal opportunities for growth.

It is through this systematic process in seminary life that we come to discover, more profoundly, who we are, who our neighbors are, what our universe is, and, ultimately, who God is. This process, or journey, however, is not understood alone.

It takes place in the setting of a Christian community. A community made up of brother priests and seminarians. A community characterized by prayer, fellowship, service, understanding, and support. A community where Christ is present through you and me, the liturgy, the sacraments, and the Word.



The seminary, far from being a palace of fantasy and *matre-belive*, is a place of simple truth. For it is here that we respond to Christ's challenging call to the priesthood: Reader, "come follow me"

### A Call to be Answered

Although my knowledge of the Scriptures still needs much improvement, say Kevin Thomas. I do have a favorite passage from the Gospel of John: "As the Father has loved me, so I have loved you, Live on in my love... All this I tell you that my joy may be yours and your joy may be complete."

Joy is the best way to describe my experiences in the seminary, continues Kevin. Not that I'm turning cartwheels every moment; there are difficult times. But there is a lasting inner peace knowing that Christ is always there to help me.

Before I entered the seminary I was successful in my profession and making good money. But joy wasn't present, there was an emptiness. I was a missing part from the family — not from my blood relatives but from the universal family. The best explanation of this family is in the first two words of the Lord's prayer: Our Father.

He is our Father and we are all his children. Membership in this family brings lasting peace and joy. Vocation means serving my other

brothers and sisters, showing them the way to the Father through His Son Jesus Christ, our guide, our friend.

### From a Migrant Parish

Fr. Pedro Jove shares his priestly experiences in Immokalee

I have now been working with Mexican-American farm workers for the past four years. Immokalee is home to me and the people I serve are my family in the deepest sense of the word.

I have often made my own the Lord's observation that whoever listens to His Word and cherishes it in the heart is mother, brother, father, and, sister to Him.

Getting to know people and allowing them to know me, being part of their daily lives and bringing them into mine, sharing joys and sad moments, being family; this has truly helped me to love and value the priesthood. I am teacher, counselor, guide, administrator and preacher of the Word, but first and foremost I am seen and accepted as friend and family. This enfleshes the very meaning of my ministry —to know that what I do on behalf and with my people, I do as one of their own.

It is beautiful to love as Christ did, but it is equally beautiful to be loved likewise by persons one can call "family".

### Priest in the World, FOR The World

Is the Priesthood  
Significant for Our World?

The Priesthood today, means the ability to hear the world crying out for help, the voice of the innocent who are without peace, without leaders, without help and without love...It means the strength to silence the flattering voices of self seeking...It means an understanding of the hard, marvelous mission of the Church, which is trying today, harder than ever, to make man see what he really is.

— POPE PAUL VI

## VOCATION AWARENESS WEEKENDS

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Concluding Sunday at 4:30 p.m.

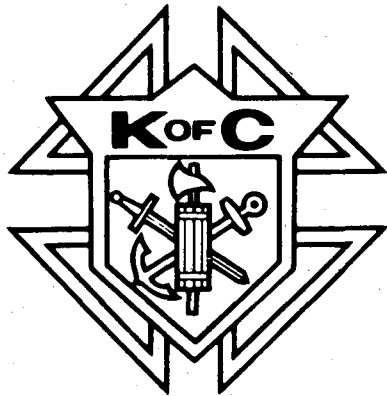
SCHOOL YEAR 1979-1980:

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January	12-13
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Just call Vocations Office 223-4561







# We're with you.

These local councils, Knights of Columbus, individually by committee and collectively by conference, have established in 1978, in cooperation with the Florida State Council, Knights of Columbus, a new, independent and permanent.

## VOCATIONS PROGRAM

All over the nation, local councils of the Knights of Columbus help the deaf and blind, the retarded, the handicapped; they aid nursing home patients and disaster victims. They engage in a vast variety of PROLIFE activities, and extend their endeavors to refugees, migrants, lonely senior citizens, elderly poor, poignantly disadvantaged. The K of C councils everywhere in America are busy with civic and patriotic projects wherever there is need, from tree plantings to historic reconstruction. They sponsor religious radio programs.

With charity, unity, fraternity and patriotism, local members of the Knights of Columbus - your friends and neighbors - are ready and reliably active, helping friends and neighbors In the Name of God....

Most important for the future, the Knights of Columbus sponsor COLUMBIAN SQUIRES CIRCLES providing leadership training for Catholic young men of the community. They sponsor Catholic scouting, high school athletic programs, boys' camps and student loan programs. They encourage and reward altar boys.

So it is eminently fitting that, now, in Dade County particularly, these local councils will give high priority in the coming year to:

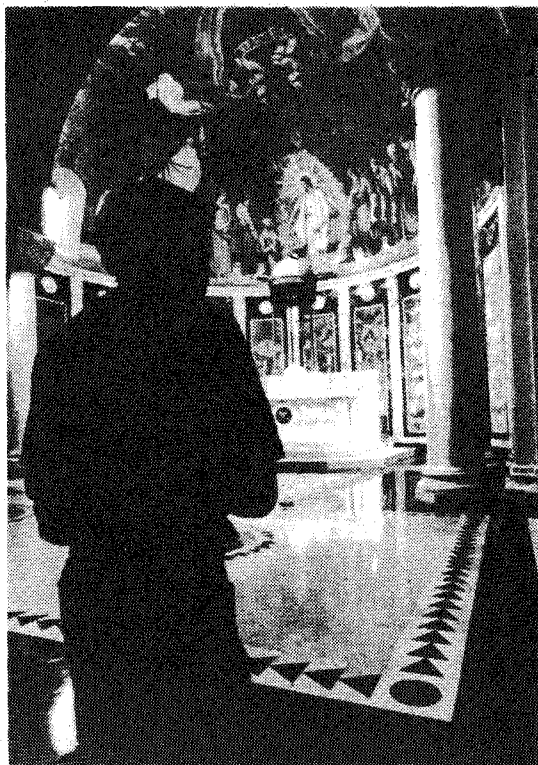
## VOCATIONS.

The upward-looking, forward-moving Archdiocese of Miami urgently needs a continuing flow of new priests. Now the Knights of Columbus on the local level will join other citizens in encouraging young men to enter this most demanding and most rewarding of man's professions.

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Homestead, Fla. 33030  
106 S.E. 2nd Ave.  
Homestead, Fla., 33030  
27440 S.W. 166th Ave.  
Homestead, Fla. 33030

**5110 OUR LADY OF CHARITY COUNCIL**  
1301 E. Flagler St. Miami, Fla. 33135  
Mail: 1202 N.W. 43rd Ave. No 2M, Miami, Fla. 33126  
Meet: Every Thursday  
GK Frank F. Echevarría (Cookie)  
(305) 444-4549  
CHAP Rev. Modesto Galofre  
(305) 649-5464  
FS Sergio Trenzado (Vivian)  
(305) 823-3487

1202 N.W. 43rd Avenue. No. 2M  
Miami, Fla., 33126  
1301 W. Flagler St.  
Miami, Fla., 33135  
3765 W. 7th Lane  
Hialeah, Fla., 33012

**5316 VENERABLE MATT TAL COUNCIL**  
13250 N.W. 28th Ave. Opa-Locka, Fla. 33054  
Mail: P.O. Box 822 Opa-Locka, Fla. 33054  
Meet: First and Third Wednesdays  
GK Lawrence J. Richter (Jeanie)  
(305) 624-3573  
CHAP Rev. Charles R. Malin  
(305) 688-6993  
FS Joseph Foldessy, Jr.  
(305) 624-7194

3421 N.W. 174th St.  
Opa-Locka, Fla., 33055  
13250 N.W. 28th Ave.  
Opa-Locka, Fla., 33054  
18430 N.W. 38th Ct.  
Carol City, Fla., 33055

**5972 JOHN ADAMSON COUNCIL**  
3000 S.W. 87th Ave., Miami, Fla. 33165  
Mail: 4604 S.W. 127th Pl. Miami, Fla. 33175  
Meet: First and Third Wednesdays  
GK Lusi A. Tapanes (Zoila)  
(305) 226-5173  
FS Francis Blancher (Bárbara)  
(305) 271-1249

4604 S.W. 127th Pl.  
Miami, Fla., 33175  
11485 S.W. 56th St.  
Miami, Fla., 33165